1577

Frances Myles.

A TREATISE

of the Excellencie of a Christian man, and how he may be knowen.

Written in French by Master Peter de La Place, one of the Kings Counsel, and chiefe President of his Court of Aides in Paris.

WHEREVNTO IS ADIOYNED A BRIEFE description of the life and death of the said Authour, to the end that euerie one may knowe what he was.

Translated into English by L. TOMSON.

MATTH. V.

Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdom of heauen.

Imprinted at London by Christopher Barker, dwelling in Powles Churchyard at the signe of the Tygres head.

ANNO

BIBLIOTECA · BODLEIANA

To the right worſhipfull

Miſtres Vrſula Walſingham, grace
mercie and peace from God the Father
and from the Lord Ieſus
CHRIST.

ACcording as your Worſhips pleaſure was, I haue peruſed this booke, and as wynde and weather would ſerue for paſſage, haue brought it out of France into England: The cauſe of your liking, can not be miſliked of any: and the iudgement of the right honourable my Maſter, may ſtande as moſt grounded in trueth and iuſtice, whereby he ſentenced him not onely to bee of the Religion of Chriſt, but alſo truely a religious Chriſtian. For ſurely, if I be not deceiued in iudgement, who ſo ſhal reade this booke, ſhal finde there was a Chriſt in the man, & ſuch a Chriſt, as made him in deede a Chriſtian, not for a daye or two, not for fayre and calme weather onely, but from the firſt beginning of his entrance into the knowledge of God, to his very laſt breth, in moſt ſharpe and ſtormie tempeſtes, as witneſſeth his happy and bleſſed martyrdome, in that moſt horrible ſlaughter of the Sainctes of God, on Barthelmewes daye in Paris that wicked murdereſſe of Gods people, againſt whome their innocent blood crieth to God for vengeance againſt the daye of wrath. As he felt, ſo he wrote, and his feeling was with ſuch ſpirituall vnderſtanding, as that we may well ſee, hee was

one of them of whome hee wrote, and by ſo well knowing himſelfe to his euerlaſting comfort, gaue vs a waye to knowe our ſelues for the ioyous aſſurance of our ſaluation. The greateſt comfort we haue, is to knowe that we are of the citie of God, and who ſo would honour vs the moſt, could not better perfourme it to our liking, then to aſſure vs we are the childrē of that heauēly Father, brought into that honour and dignitie, by Chriſt that died for vs, and gaue himſelfe for vs, and in whome we dwell, and he in vs, if we deceiue not our ſelues. As for the cōfort we might reape, by being made mē, and not beaſtes, though it be great, & God is therfore greatly to be magnified, yet conſidering what God did for vs, & what we haue done againſt him, where he ſet vs by grace, and where we finde our ſelues through ſinne and rebellion, we haue cauſe rather to ſorowe, then to ioye, of heauines then of comfort: and in that reſpect, the verieſt varlet & caitif that goeth vpon the earth hath as muche to triumphe in, as hath the beſt man of God, the deareſt child of our heauenly Father. For they are mē, as well as we, made to the image of God as well as we, haue as great light in them of natural reaſon & vnderſtāding, as we, witnes the Heathē that neuer knewe God, no worſe ſinners in Adam thē we, but we as bad as they, both of vs for our ſinne and rebellion againſt him in that man Adam iuſtly blinded, iuſtly condemned. This the blind wyſe Philoſopher did not ſee, and this the obſtinate Pelagian Papiſt at this day will not acknowledge, and therfore they bothe lift vp their heeles againſt God, haue wicked thoughtes, and ſpeake blaſphemous wordes againſt heauen, and againſt their owne

ſaluation.

ſaluation. And becauſe this prerogatiue ouer other creatures, but equalitie of and in mankinde, had not that in it, that might in deede comfort the heart of man, but rather caſt him down, his minde and purpoſe was to lay forth the other to vs, which is proper to vs, I ſay proper to vs, that are of the houſhold of faith, of the common wealth of Iſrael, citizens of heauen, felow heires with Chriſt, the children of God: and I ſay proper, becauſe the Heathen and Barbarians, be they neuer ſo wyſe, the Pelagians and Papiſtes, be they neuer ſo ſuperſtitiouſly deuoute, haue neither part nor portion in it. And this is the preeminence, not to be called, but to be a Chriſtian, which whoſoeuer feeleth in himſelfe with a right feeling of true vnderſtanding, which neither of the two before named hath (for the one fighteth againſt the name of Chriſt, the other can not abide to heare of any certaine perſuaſion & aſſurance of the cõſcience, that it is beloued of God, and that God is without doubt our Father,) hath the greateſt preeminẽce that man can haue vpon earth, and the greateſt ioye and comfort that can be felt by man. All of vs at this day, in this part of the world, do ioye in this name, Chriſtian, and it is taken for the greateſt diſhonour that can be done to man, to ſaye he is no Chriſtian: And yet ſure it is, that euery man is not a Chriſtian, that is called a Chriſtiã, euery man is not a Chriſtian that is Chriſtened, not euery one that ſayth Lord Lord, ſhal enter into the Kingdom of heauen, no more then euery one that was circumciſed, was a true Iewe, or all that deſcended of the race of Abraham, were true children to Abraham. There was amongeſt them Iſmael, who per-

ſecuted his brother, and yet was he circumciſed, there was Eſau, whom the Lord hated, and yet was he circumciſed: So are there heretikes amongſt vs, Chriſtened, and yet not Chriſtians, for neither the cutting of of a piece of ſkinne in them, did make thé true Iſraelites, neither dipping in a litell water, maketh theſe true Chriſtians. both of theſe ſtandeth in the ſpirit, not in the letter, in the inward worke by grace and that of God, not in the outwarde worke of man. So that he that hath this honorable name, to be called a Chriſtiã, hath more cauſe to tremble then to reioyce, vnleſſe he haue a ſure teſtimonie both within and without, that he is in deede a Chriſtiã: for the abuſe of Gods name can auaile man nothing at all, nay it furthereth and increaſeth his condemnation, as great credite committed to a ſeruant, and abuſed by that ſeruãt, procureth greater diſpleaſure. Howe we ſhal come to the knowledge of this preeminence and excellencie, which is in vs, this booke ſheweth, and becauſe it is ſo plainely and ſhortely ſet forth, I will not ſtande here to make any diſcourſe of it vnto your worſhip, onely I moſt humbly beſeche you to reade the booke it ſelfe, and there ſhall you finde it ſo well layd forth, as ſhalbe to your contentment and comfort. I could very willingly haue bene cõtent to haue entred ſomewhat into the matter, but I feare I ſhould haue ouerſlipped my ſelf, for I muſt needes confeſſe of my ſelfe, and to the glorie of GOD, I ſpeake it, that I can eaſelier enter into it, then come forth, ſo great comfort I receiue of the doctrine, which is the chiefeſt part of the ioye of my ſaluation. Were it not that I had good aſ-

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ſurance, and feeling of theſe markes whiche hee ſetteth downe, and are in deede the true markes of our ſaluation, both in vs and to vs, that we are ſaued, I ſhould deſpayre rather then hope, and bende my ſelfe wholly againſt God, then euer bee ſubiect or ſubmit my ſelfe to GOD. And therefore ſo oft as euer I enter into conſideration of the wicked doctrines, whiche the reprobate and condemned Church of Antichriſt, giueth out and teacheth, I finde none ſo deteſtable as this poynt, that laboureth to take away from vs all perſwaſion of Gods loue towarde vs, and of our moſte ſure and certaine redemption by the blood of Chriſt. They call it a preſumptuous doctrine, a deſperate doctrine, a doctrine that leadeth man to all kinde of diſſolutenes, an enemie to godlynes of lyfe and deuotion, a furtherer of all ſenſualitie, all luſt, all wickednes and rebellion agaynſt GOD. Though we are taught by the Scripture, that none can beleeue but ſuch as are appointed to ſaluation, and none can receyue Chriſt, and beleeue in his name, but they which haue this prerogatiue giuen them, to be ſonnes of God: though the Apoſtle ſay, Knowe ye not that the Spirit of God dwelleth in you: and agayne, The Temple of God is holy, which Temple you are: though Chriſt him ſelfe ſaye, Reioyce that your names are written in the booke of lyfe: and, Of thoſe whom my Father hath giuen me, I will not leeſe one: yet ceaſe they not agaynſt ſo manifeſt trueths of the Spirit of God, & witnes of the Sonne of God, yea and euident ſpeaches of God him ſelfe, to diſgorge their blaſphemies tending to the ſubuerſion of ſoules, becauſe they enuie at other mens ſaluation, not paſſing, as

ſeemeth

ſeemeth by their doctrine, for their owne, though I iudge them not. Is it a preſumption for a Chriſtian man to ſay as Chriſt hath commaunded vs and taught vs to ſay, Our Father which art in heauen? Or may I ſay, Our father, in doubt, whether he be ſo or no? No man can call God his Father, but in fayth, and fayth is nothing but an vndoubted perſwaſion that we are beloued of God in Chriſt, beloued as children, becauſe he gaue his Sonne for vs, becauſe he the righteous, dyed for me the vnrighteous, whereby as he became a ſinner, by ſetting him ſelfe in my place, ſo doo I become righteous, in that that God ſetteth me in his place: And becauſe our condition and ſtate is ſuch with God, Ieſus Chriſt our Sauiour willed vs in praying, to pray thus, Our Father. For if this grounde go not before, we are lyers in ſo praying, Nay we blaſpheme him in ſo praying, for he will not be called Father of the reprobate, no more then he will accept the ſacrifice of the wicked, whereof he ſayeth by his Prophet, that it is an abomination to him, for our prayers are ſacrifices, and if they be the prayers of his children, then are they ſweete ſmelling ſacrifices: but if they be the prayers of the wicked and reprobate, then are they an abomination to the Lord. Do we not euery one of vs, in the Confeſſion of our fayth, ſay, I beleeue in God the Father? what do we lye, when we ſay ſo? Or muſt we doubt whē we ſay ſo? Wel this is the doctrine of the enemies of God the Papiſtes, who ſay, it is preſumption for any man to ſay that he is ſaued. Then I ſay, it is preſumption for any man to ſaye, that he is the childe of God: then is it preſumption for any man to ſaye, that God is our Father: then is it preſump-

ſumption for any man to ſay that he is a Chriſtian: then is it preſumption for any man to ſay in a good and true faith, I beleeue in God. And ſo by this meanes ſhal the whole Catholike Church be condemned for charging vs to ſay ſo: then is Chriſt a lier, and a maſter of hereſies in teaching vs to pray ſo: then do we all wickedly to call and profeſſe our ſelues Chriſtians with ſuch confidence as we doo. And ſeeing their profeſſion and doctrine is ſo, that no man can aſſuredly ſaye that God is his Father, let them ſet it downe in flat termes, as they meane it, and let the ſtyle of the Confeſſion of fayth, and the Lords prayer go as their doctrine is, after this ſorte, I doubt in God the Father almightie, I doubt in Ieſus Chriſt, I doubt in the holy Ghoſt, and If thou which art in heauen be our Father, halowed be thy name, and ſo forth. What a diueliſh doctrine is this? & yet it is the doctrine of the church of Rome: what a deſperate doctrine is it? and yet it is the doctrine that we muſt confeſſe to be true, or els we be heretikes, we muſt be burned, wee muſt be condemned. Chriſtians I ſay, muſt be condemned, becauſe they ſay they are Chriſtians, for it is nothing els we ſay: we ſay we are the children of God, that is an hereſie, ſay they, and yet they will graunt vs to be Chriſtians. A ſtrange kinde of Chriſtian, that hath not the Spirit of Chriſt, and if we haue the Spirit of Chriſt, are we not Children? The Apoſtle teacheth vs all this: why then what is it els to ſay, we are Chriſtians, then to ſaye, we are the children of God? and is there any chylde of God that is not ſaued? Paul ſayeth, if ſonnes, then heires, heires of the kingdome, yea felowe heires with Chriſt. So then it is no more preſumption to

ſay,

ſay, I am ſaued, then to ſay I am the the childe of God: neyther any more preſumption to ſaye, I am the childe of God, then to ſaye, I am a Chriſtian. Oh but ſay they, this doctrine maketh men deſperate: for if they ſtand vpon thoſe termes once, that they are ſaued, they will care no more for good workes, they will abandon them ſelues to all kinde of ſinne. In deede they ſay, as they feele, for if thei felt what it were to haue this perſuaſion & groũd, they would knowe, that as they are freed frõ ſinne, ſo are they to liue in righteouſnes: The true Chriſtian and chylde of GOD, is more fearefull to ſinne, becauſe he loueth God, and is beloued of God, then all the wicked haue for feare of puniſhment. He knoweth and is perſwaded, that as he is dead with Chriſt, ſo muſt he riſe againe with Chriſt in newnes of life, to liue after the Spirit, not after the fleſhe, and that God hath prepared his wayes to walke in, which are good workes. If the liues of all men were looked into, it would eaſely appeare, where were the greateſt abundance of ſinne, whether in the true Chriſtian who is a witnes of the trueth of this doctrine, or in the enemie of trueth, which can not abyde this doctrine. And why can he not abyde this doctrine? becauſe he can not abyde to heare of the adoption of God, howe God hath adopted and taken vs to be his ſonnes in Chriſt before the foundation of the world was layed. And why ſo? Becauſe they go about to ſet vp their owne righteouſnes, and therefore will not be ſubiect to the righteouſnes of god. If we do wel, becauſe we are the childrẽ of God, and if we beleue, becauſe we were appointed to ſaluatiõ, thẽ is it not our wel doing that maketh vs to be Gods children:

then

then are we not appointed to ſaluation, becauſe we beleeue: then are al their merites gone, then is al their fat in the fyer. A Heathen, a Phariſe, and a Papiſt, is no bodie vnleſſe he may merite, vnleſſe God may be bound to him, and not he to God: he wil not take the kingdome of heauen of gift, he wil haue it of duetie, and that is no God a mercie to him. This is the very point of the matter, iudge nowe which is the preſumptuous doctrine, either the heatheniſh phariſaicall papiſtrie, or the trueth of the Goſpel. But as I ſayd, I can more eaſely enter into the matter, then get out of it, the groſſenes of their hereſie is ſo notorious and brutiſhe, the trueth of our doctrine is ſo plaine and riche, that I can not conteine my ſelfe, if I ſhould folow my ſelf, I will therefore ſurceaſe and leue your worſhip to the reading of the worke it ſelfe, which ſhalbe ſufficient to inſtruct you in the waye of this trueth, and arme you agaynſt the aſſaultes of Satan by theſe his inſtrumentes. The Lord by his holy Spirit worke thoſe two effectes in you, for this preſent, ſo true and comfortable doctrine: and further leade you into al trueth, as he is the God of trueth, that in the day of the Lord Ieſus, you may be founde to haue walked without ſtumbling in whatſoeuer he hath thought neceſſarie to reueile vnto you for your ſaluatiō. 15. Sept.

1576.

Your worſhips humbly at commandement L. T.

A briefe collection of the chiefeſt points of the lyfe of Maſter Peter de la Place, whyle he liued Counſeller to the *French* King, and chief Preſident *in his Court of* Aydes, *at Paris*: *ſet forth by P. de Farnace.*

THough, to iudge aright of any woꝛke, we haue to conſider rather what the thing is in it ſelf, then to ſtande much vpon the authour of it, becauſe, as truth is, the opinions wherwith we are beſoꝛe poſſeſſed, whether they be with oꝛ againſt the perſons, ſtay vs from iudging ſyncerely of their doings: yet notwithſtanding it is a cõmendable cuſtome, not onely to ſet mens names beſoꝛe their bookes, but alſo to ſet downe what men they were, to the ende the reader may be the better pꝛepared to taſte of the fruict when he ſhal once vnderſtand what tree did beare it: foꝛ it is to be thought, that the fruict wilbe like the tree that bare it. And therefoꝛe, ſeeing this woꝛke came to mine handes, I was ſo bold to put foꝛth this ſhoꝛt, but yet moſte true diſcours of the lyfe and death of the woꝛthie man that made it: being otherwyſe thus minded, though this occaſion

casion had not fallen out, that it were an iniurie to posteritie to suffer diuers thinges lye buryed vnder silence which befell him in his lyfe tyme, and are woorthie perpetuall memorie.

Therefore, to beginne at his byrth, Master Peter de la Place, an Angoulesmian borne, was so well trayned vp in learning, euen from a chylde, that he onely of all his brethren resolued with him selfe to followe the studie of the Lawes, wherein he profited so marueyloulsy, that before hee was two and twentie yeeres olde, he made a commentarie vpon the title of Actions: and about the same tyme began to be a common pleader in the Parliament of Paris, where he gote himgreat commendation and prayse for excellencie of witte and eloquence in pleading, and especially for singular vprightnes of conscience. For which cause also, the deceased King Francis the great, did him this honour to chuse him for his Aduocat and Autourney in his Court of Aydes in Paris. In which office he behaued him selfe so well, that no man is able to bereue him of this commendation, that he kept his handes continually cleane from briberie, and neuer dyd any thing against his office,

either

either for vnbrideled ambition or couetouſnes. King Henrie the laſt, hauing ſufficient teſtimonie of his good and vpright bearing of himſelfe, in ſteade of continuing him in this office, choſe him amongeſt a number of other to be his Preſidēt in the ſaid Court of Aides. And whileſt he was in this office, it pleaſed God to call him to knowe him, about the yere 1554, after a ſtrange faſhion.

About twentie yeres before, whyleſt hee was a ſtudent at Poictiers, it pleaſed God to make him ſee Maiſter Iohn Caluine, paſſing then that way with the Archbyſhop of Tiller, whome he was content to heare ſpeaking honourably of the knowledge of God in generall, but when hee ſpake of the pure ſeruice of God, he made a ſtaye there, as one very zelous of that religion wherein he had bene carefully brought vp. Yet ſo it was, that euen from that daye, there remained ſome ſcruple in his conſcience, that it might well be, he might be deceiued, and that his mynde ran vpon oftentimes as he confeſſed afterwarde: which was as you would ſaye, a preparatiue to nouriſhe this litle ſeede, vntill it came to budde forth and ſpring, at ſuch time as God had appointed it.

After this it fell out on a daye, that standing at his dooze, there came a certaine strãger to him, by a wonderfull pouidence of God, whom he knewe not, but seeing him to be a man of some qualitie, and one that wanted relefe in his extreme pouertie, turned to hym very humbly, and made him a long discourse in excellent Latin vpon the cause of his miserie. And finding hym to be a man well qualified, caused him to come in euen into his studie, to feele hym the better to the bottome at his leasure. Then this pooze mã, as one sent from God, began to discyfer out frankely vnto hym all the abuses of the Papishe Church, and to shewe hym the true and onely way to serue God. And after he had heard him patiently, he rewarded him, and prayed him notwithstanding very earnestly to come no moze to him, so afraid he was of the fyers which were prepared against them which were suspected the lest that might be, foz the doctrine of the Gospel: as in deede this pooze stranger, not long after, was tried in the foznace at Paris.

But after this, Peter de la Place, left not tourning both the Scriptures and al the old fathers, euen to the very scholemen, to finde some meanes if it were possible, to take away

this

this ſcruple which troubled his minde day & night. By this meanes in ſhortſpace, God touched his heart, and opened his eyes, and cauſed him to behold the light of the Goſpel, in ſo much as after ỹ death of King Francis the ſecond, he declared him ſelfe openly to be of their number that made profeſſion of the reformed Religion. And about that time put forth a treatiſe concerning our Calling, to King Charles the ninth that dead is, and ſhortly after put forth an other treatiſe in printe, touching the right vſe of Moral Philoſophie, with the doctrine of Chriſt.

So that when the troubles encreaſed, for his owne ſafetie, hee departed from Paris, and withdrewe himſelfe to an houſe of his in Picardie: where all the tyme of the troubles hee gaue himſelfe wholly to the ſtudie of Diuinitie, as the onely and true Philoſophie, (ſayde hee) which is able to miniſter to man true ioye and comfort in his griefes and miſeries: and vſed oftentymes to exhorte his familie to the feare of God, and exerciſed them in prayers. And ſome part of his tyme alſo he gaue to write howe matters of Religion and the cõmon wealth paſſed, diuers pieces whereof, vnwares to him were imprinted, Anno 1565.

When these warres were ended, in the yere 62, he went and presented him selfe to the King, to purge him selfe of many false bruites which certaine euill willers had cast out of him in the warre time: at what time, after that his Maiestie was satisfied with his answeres for his defence, finding the late Prince of Conde that dead is, in the Court, he went and did his duetie to him: who, for his part, receiued him so courteously, that from that instant, he gaue him the charge, and made him ouerseer of all his housholde affaires, which he tooke in so good part, that in all matters that concerned his honour, he spared neither goods, nor children, nor him selfe, so carefull he was of his seruice.

Fiue yeres after, when the troubles began afreshe, he withdrewe himselfe againe, from Paris to the Castell of Ve in Valois, which belõged to his nephewes, by the right of Mistres Ragonde Luillier his wyfe, to whom he was at that instant, tutor. During the time of these warres, he suffred great persecutions: but neither the losse of his office, nor the sale of his moueable goodes, nor the sealing vpon his vnmoueable, troubled or disquieted him so much, as the discourtesies did which hee receiued at their handes, of whome

whome he ought in courtiesie haue reaped great hope of helpe, as of them that were neareſt to him in blood, amongeſt all which, I can not let paſſe one vnſpoken of, who ſhewed him ſelf very barbarous and diſcourteous, and is a Coũſeler of the Court, (howe be it I am content to concele his name) and did once not onely knowe the trueth of the Goſpel, but that more is, made open profeſſion of it, but afterwardes forgat himſelfe ſo farre ẏ he played as lewde a touch as might be with the ſaid La Place his kinſman. For whereas he profeſſed the religion, yea and that after the firſt troubles, perceiuing that God proued his children ſomwhat ſharpely, he reuolted by and by, and ſeeing himſelf in ſome danger by threates caſt out againſt thẽ that had bene of the religion, to auoyde all ſuſpicion of griefe that he might conceiue for his reuolte, or of deſire to returne to the cõpanie of good men, he purpoſed with himſelf to commit ſome notorious acte, as he forthwith performed it in ſlandering and giuing forth the worſt ſpeaches he coulde, againſt this Peter De la Place, taking this occaſion, which I will tell you, to make ſome ſhewe of his doing.

Peter de la Place, was tutor to his ne-

phewes, which were childrẽ to this Counselers wife, & had, as I said before, withdrawen himself to a certaine castel of theirs. Hereupon this Counseler ceased not by way of sondry slanderous requestes and supplications, to forge and put into the heads of the Court of parlemẽt a thousand lewde & wicked practises & slanderous reproches: in so much as he caused this said La Place, while he was absent and knew nothing of these matters, not onely to bee discharged of the office of his tutorship, to his great reproche, but also gate forth a commission to get hym possession of the saide castel, and to arrest the said La Place. Which no doubt had bene executed in so vnhappy and troublesome a time, considering what diligence he caused Tanchou & his archers to make, as if they had gone about ẏ taking of some thief & murderer: had not God raised vp a friend, who came a night before and tolde him of the whole matter. Whereupon though he were in a continual burning ague, yet he was constrained to saue himselfe in the forest of Rez, which is hard ioyning vpon the Castell, where he light vpon a stranger, that tooke hym in, whereas this Counseler not onely against all right of

kindred,

kindred, but also contrarie to all humanitie sealed vpon his Castel, cast out the children of the said Place, and spoiled such goodes as he had left there: and beside all this barbarous vnkindnes, sent Tanchou and his archers to pursue him. Who by this meanes was constrayned to remayne in the forest as a vagabond a good sorte of dayes togither, vntill at lengthe the Lorde of Bouchauane shewed him this courtiesie, to take him verie secretly into a litle chamber in his Castell of Coussy, where hee was constrayned to remaine fast shut vp, comforting himselfe in these his distresses and miseries with the reading of the holy scriptures, at what time he gaue himselfe to some deeper consideration of the excellencie of a Christian man, and to wryte this lytle treatise.

Afterwarde when it pleased GOD to giue his poore Churche some breathing time, he retourned home to his house, and though there were some resistance made against hym by one that in the tyme of the warre, had enryched himselfe with spoyle of his goods, yet hee reentred into the office of his Presidentship, and executed it without any reproche, being honoured of all good

men, and feared of the wycked, vntill this curſed S. Barthlemewes day, ỹ 24. of Auguſt, the laſt day of a nũber of honeſt mens liues, yea and of the very chief & flowres of Frãce. And amongeſt the reſt was this man De la Place moſt cruelly murdered, in maner as foloweth.

The 24. day about ſixe of the clocke in ỹ morning, there came to his houſe one Captaine Michel by name, an harquebuſier of Charles the ninth, whom he was the better content to receiue into his houſe, becauſe he tooke him to bee one of the Kings Scottiſhe garde, for many of them loued him very well, and offred their ſeruice to him oftentimes. When this Captaine Michel was thus entred into his houſe, armed with an harquebouze on his ſhoulder, and a piſtol at his gyrdel, and a table napkin about his left arme in token he was one of the murderers, the firſt wordes he ſpake were theſe, that the Duke of Guyſe had by the Kings commandement ſlaine the Admiral, and many other noble mẽ of the religion: and becauſe al the reſt of the Huguenots, of what qualitie ſoeuer they were, were appointed to be murdered, he was come to this Gentlemans houſe La Place, to deliuer him out of this calamitie.

tie. But yet he would they should shewe him all the gold and siluer in the house.

Then this Gentleman de la Place, amased at the proudnes of this man, that being but one in the house, and amongest ten or twelue persons, he durst vse such wordes, asked him if he knew where he was, and whether there were a King or no. To whom this Captaine answered with othes, that seeing it was so, he should go with him to the King, and so he should knowe his pleasure. When this Gentleman la Place heard this, and misdouting that there was some great sedition in the towne, slipped out at a backdoore, thinking to saue him selfe in some of his neighbours houses. In ỹ meane season most part of his seruants conueyed them selues away, and this Captaine hauing gotten about a thousand crownes, as he was departing was requested by Mistres Marets daughter to ỹ same Gentleman to conduct her & Master Marets her husbande, to some Catholiques house, their friend, which he did.

After this, the sayd la Place, hauing bin refused at three houses, was cõstrained to come home to his owne, where he found his wyfe very desolate, and tormenting her selfe very pitifully, both for feare lest this Captaine

would

would haue cast her sonne in lawe and her daughter into the water, and also for the present daunger she sawe her poore husbande and all her familie in. But this Gentleman la Place, strengthened with the spirit of God, and with marueilous constancie rebuked his wyfe sharpely, laying forth before her, howe paciently they had to receyue such afflictions at Gods handes: and so when he had a litle discoursed vpon the promises that God maketh to his children, he put her in good comfort.

Afterward he commanded his men seruants and mayde seruants that were left to be called in, & as he vsed euery Sabbath day to make some kinde of exhortation to his familie, he gaue him selfe to prayer, and afterwarde began to reade a Chapter of Iob, and Master Caluins sermon vpon it, and made a short discourse vpon the iustice and mercie of God, who (sayd he) as a good Father exerciseth his chosen people with diuers chastisements, to the end they should not staye them selues vpon worldly things. He shewed them moreouer how necessarie afflictions are for the Christians, and that neyther the world, nor the deuill are able to hurt vs further, then it standeth with Gods good will

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and pleasure to suffer them, and therefore we neede not feare their power which reacheth no further then to our bodies. And after this, he gaue him selfe to prayer agayne, preparing him self and al his familie to suffer al kinde of torments, yea & death it self, rather then to do any thing against Gods glorie.

When he had ended his prayer, one commeth and telleth him that Master Seneschay Prouist of the towne house and a nomber of Archers were at his gates, and commanded them to open the gates in the Kings name, and sayd that he was come to garde la Places persone, and to kepe his house from spoyling by the multitude: vpon this occasion, this Gentleman la Place commanded the gate to be opened, and so he came in and told him what slaughter there was made of the Huguenots throughout all the towne, and that by the Kings commandement, adding these wordes amongst the rest in Latin, that there should not one be left, that could pisse against a wall. Notwithstanding he had expresse commandement from his Maiestie to see there were no hurt done to him, but to bring him to the Louure, because he was desirous to be instructed by him of diuers matters touching them of the Religion, whiche

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he had to deale in, and therfore that he should make him selfe ready to come to the King.

This Gentleman la Place answered, that he would thinke him selfe happy for euer, if before he departed out of this worlde, he might finde the meanes to giue the King an accompt of all his doings and behauiour. But for ỳ tyme, considering what horrible slaughters were committed all the towne ouer, it woulde be impossible for him to get to the Louure in safetie, without great and most euident dãger of his person, but he might wel assurãce his Maiestie of his person, if it wold please him to leaue such a nõber of Archers in his house, as he should thinke meete, vntil the furie of the people were a litle appeased. Seneschay graunted him his requeste, and left him one of his Lieutenants, called Toute voye, and foure of his Archers.

Shortly after that Seneschay was departed, the President Charon then Prouist of ỳ Marchants of Paris came to the house, and after he had talked a whyle with him in secret, departed & left him foure of the towne Archers beside the Archers of Seneschays cõpanie. All the day after and the night following, was bestowed in stopping vp and ramparing the wayes into the house, and prouiding

ding pebbles and ſtones vp into windowes, ſo that by this great and painefull watche there was ſome likelyhood, that theſe Archers were placed in the houſe for the ſafetie of la Places perſon, and to preſerue his familie frõ that common miſerie that other felt, vntyl Seneſcay came backe the next day following about two of the clocke in the after noone and ſhewed him, that he had expreſſe & preciſe commaunde ment from the King, to bring him, without any further delay. This Gentleman la Place ſhewed him as before, what danger there was for him in the towne, ſeeing that the ſelf ſame morning, there was one of his neighbours houſes ſacked. Al this notwithſtanding Seneſcay was earneſt to ỹ contrary, ſaying that it was a common vſe amongſt ỹ Huguenots to proteſt great humblenes, and ſay that they are the Kings moſt obedient ſeruants and ſubiects, but when it came to the point to obey the Kings cõmandement, they ſhewed them ſelues very colde, and it ſeemed by them that they could in no wyſe brooke it. And as for the danger, he ſayde it was for him to go to the Louure, Seneſcay anſwered him, that he woulde giue him a Captayne of Paris, which ſhould be very wel knowen to al the people, to accompa-

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nie him. Whyle Seneſcay was thus talking with him, a Captaine of Paris, called Peſou, and one of the chiefeſt cutthotes came into this Gentlemans la Place his chamber, and offred to conduct him. La Place refuſed him very earneſtly, ſaying to Seneſcay, ẏ he was one of the cruelleſt and wickedeſt men in all the towne, and therefore deſired him onely, ſeeing he could refuſe no longer to go to the King ẏ it would pleaſe him to go with him, whereto Seneſcay anſwered that by reaſon of other buſines he had to doe, he could not go with him aboue 50. paſe.

Whereuppon this Gentleman la Places wyfe, though ſhe be a Gentlewoman on whō god hath beſtowed many graces & bleſſings, yet notwithſtanding the great loue ſhe bare to her huſbande, cauſed her to fal downe proſtrate before the ſayd Seneſcay and beſeeche him to accompanie her huſband. But with that, this Gentleman la Place, who neuer ſhewed any token of an heart caſt downe, began to take vp his wyfe, & remoue her, ſhewing her that it is not the arme of man which we muſt haue recourſe vnto, but to GOD alone. Afterward turning him ſelfe a ſide, he eſpied a croſſe of paper in his eldeſt ſonnes cappe, which he had of weakenes ſet there,

thinking

thinking to saue him selfe by that meanes, whereupon he rebuked him sharpely, commaunding him to take that marke of seditiõ out of his cappe, and laying foorth before him, that the true crosse whiche we must beare, are tribulations and afflictions which GOD sendeth vs, as moste certaine pledges and earnest pennyes of that ioye and euerlasting life which he hathe prepared for his children. Then seeing him selfe earnestly prested by the sayde Senescay, to go to the King, resoluing him selfe to dye the death whiche he sawe prepared for him, tooke his cloke, embraced his wyfe, and desired her aboue all things to haue the honour & feare of God before her eyes, and so departed with a most cheerefull countenance.

Nowe when he was almost come to the streete called la Verrerie, ouer agaynst the Cocke streete, certaine murderers that waited for him with their daggers ready drawē, aboue three houres, slewe him lyke a silly lambe in the middest of ten or twelue of Senescays archers which guyded him, and his house was sacked the space of fiue or sixe dayes togyther. The bodie of this Gentleman la Place, whose soule was receyued into heauen, was carryed into a stable, at

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the towne house, where his face was couered with dong, and the next day after in the morning was cast into the riuer.

Thus this great and excellent martyr of the Lord, whylest he obeyed the Kings commandement, in stede of Justice whiche he sought, found death by the way, whiche was to him a beginning of the true lyfe: and on the contrarie side, both to them, from whom so vniust, agaynst all Gods lawe and mans lawe, and so cruel and barbarous and more then brutishe commandementes, proceeded, and also to the executers of such iniquities, cruelties, barbarities, and brutishnes, a most certaine beginning and entrance to an horrible iudgement that hangeth ouer their heades, & ouer their posteritie, though it seeme long before it come.

Of the excellencie of a Christian man, and the way to knowe him.

MY intent and purpose being to intreat of the woorthines of a Christian man, I meane not in any wyse to stande to discourse vpon the excellencie of mankind wherein we do all communicate, and whereby the state of man surmounteth the condition of all other creatures: a reason which moued the Philosophers to recommend vnto vs so diligently the knowledge of our selues, according to the old prouerbe giuen by Dracle, and framed by them to this purpose to cause vs not onely to keepe our selues within the boundes of modestie and humblenes, and to teache vs the weakenes of our nature, but also to leade vs to the consideration of our noblenes and dignitie, beginning by the vewe of the building and workemanship of this world, as of Heauen, the Sunne, the Moone, and the Starres: and so from them to other creatures and liuing things of diuers sortes, setting out Man, as the most excellent piece of worke of all, and the chiefest

The excellencie common to all men.

fest wrought thing emongest all the creatures, on whome it pleased God to bestow most plentifully, and to enriche with that, which Heauen and earth, and all other his creatures had but small portions of, who was therefore called a Little worlde, and a miracle amongest all creatures, considering the workemanship of his bodie, the iointes, the proportion, the beautie and vse of it with his members, his head aboue all his other partes, his eyes looking vp to heauen, to beholde from whence he came: and againe, the quickenes of his wit, his discourses vpon the heauens and the earth, and the secretes of nature, his memorie whereby he comprehendeth so many things & digesteth them, compareth things passed with things to come: Moreouer his reason which as they imagine is placed as Queene & Mistresse in the wit in the highest seate of vnderstāding to gouerne the wil of man, and to frame all his deliberations by the compasse of wisedome.

The excellencie propre to a Christian.

I meane not, I saye, in any wyse to intreate of this kinde of worthines: but minding to passe further, I purpose with my selfe to speake of an other kinde of excellencie, which is propre and peculiar to a Chri-

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stian man, which farre surmounteth without all comparison in all kinde of prerogatiue and preeminence the former, be it neuer so highly commended and set out by them which professed them selues wise men, and were therefore reputed and taken for the wysest amongest other. Which men notwithstanding ye wyse Philosophers being carried away with an ouerweening and blynde loue of them selues, ouershot them selues so farre, as to saye, that Man is able, by reason of such powers as he hath in him, and by his owne strength, to discerne betweene good and euill, and commaunde his lustes, and that he hathe it in him to gouerne him selfe, not onely for the framing of this earthly lyfe, but also to leade him to Godwarde, and to the attaynement of euerlasting blisse and ioye. Moreouer, that as touching Life, he hath it by the gyfte of God, but as for Liuing well, he hath it of him selfe, and the goodnes that is in man, man getteth it of him selfe, in so much as no wise and discrete man, sayeth Cicero, euer gaue God any thankes for it, because, saieth he, we are commended for our vertue, and we brag & boast our selues of it: which we could not do, if it were the gift of God, & came not of

A fooliſh prayſe of the powers and vertues that are in man.

our ſelues: adding moreouer, that the opinion of al the world is this, that as for worldly commodities, we haue to craue them at Gods hãds, but as for wiſedome, euery man hath to ſeeke it within him ſelfe.

Mainteyning and publiſhing this falſe opinion, that what ſoeuer we do by the cõduct and guyde of nature, it can not be but well done, and if man could followe that rightly, which he hath in him of nature, he could neuer doo amiſſe. And many other ſuche fooliſh and vayne ſayings, which notwithſtanding (a thing more to be ſorowed at) they ẏ make profeſſion to be our inſtructors in holy writte, do marueilouſly embrace: who by ſuffering them ſelues to be caried away more then reaſon would they ſhould, by this kinde of heatheniſhe wiſedome, are fallen into the ſelf ſame errour, and haue aſcribed to man I knowe not what kinde of integritie and vprightnes both in his reaſon, and will, in ſo much that euen they amongſt them which thought to ſpeake more ſoberly and modeſtly then the reſt, as Chriſoſtome and certeine other, haue made ſuch a parting of ſtakes betweene God & man, that while they confeſſe on the one ſide, that we can do nothing without Gods helpe, they mainteine on the other

ſide,

sloe, that vnlesse we bring some thing of our selues, the grace of God can not helpe vs: for as they say, all the matter lyeth not in Gods helpe, but we must cast in our reckoning also: yea, and that it is in vs to begin, and in God to make an ende, holding this for an vndoubted trueth, that GOD hath giuen man power to doe well and to do euill, both when, and as him listeth, and that he is at his own choyse, to take of them, which he will.

This I say, to shewe, howe with all the light of vnderstanding and vprightnes of reason, (whereunto they ascribe the soueraintie of the whole man, making it as it were a Monarche and Emperour) man is blinded and daseled with the knowledge of the excellencie, which he laboureth in vaine to finde in him selfe by the knowledge of his powers, and beholding all things that are within him. And so consequently how much they abuse them selues, which thinke there is no better way to moue and perswade men to frame their liues accordingly as they ought, then to put them in remembrance what goodly and precious things they haue in them, for thereby they wil be moued to make some accompt of them selues, and be

A blindnes, euen in the knowledge of the excellencie that is in man.

more carefull to keepe them selues in their place and degree, shunning sinne, and following righteousnes: seeing that all this can serue to no other purpose, but to puffe him vp with vayne glorie & ouerweening of him selfe, and cause him to weary him selfe in conceyuing a good opinion of him selfe, which will not further him the worth of a pinne, and then to vndertake suche things, as he shall neuer be able to compasse, neyther by the reache of reason, nor by accomplishing in deede what he intended. For the knowledge of a mans selfe, according to the rule of trueth, standeth properly in this, that man weye with him selfe the miserable state and condition whereinto we are fallen through the fall of Adam, to the ende that hauing a right feeling of it as wee ought, all vaine glorie and presumption may be beaten downe in vs, with a deepe consideration of the losse of our vprightnes, and in steade thereof, of a corruption and fall from all goodnes, which is come vpon vs by reason of the corruption of our nature, Satan hauing so fast footing in al the parts of our soule, that euery one of vs in him selfe (as S. Augustin sayeth) is become a Deuil, enemie to God, and accursed on all sides,

The true knowledge of a mans selfe.

to

to the ende that being liuely touched by this meanes with the feeling of our vanitie and frowardnes, we may be moued to come out of our selues, as voyde and destitute of all goodnes, and seeke our excellencie, worthines, and noblenes somewhere els, yea and be moued to sighe, and in sighing to breathe after it with great desire to recouer the same.

Whereby it appeareth howe grossely they were deceyued & abused which thought to fynde the worthines of man within man him selfe, and in that that is of man. The cause of their errour is this, that the secret of their destruction and fall, which came by our first fathers fault, & wherein they would neues seeke a fayre and sound buylding, was not reueyled vnto them. Whereby it came to passe, that through pryde which they conceyued of them selues for that smal remnant of light that remayned of the first beginning which was included in our nature, (whiche they call a little portion of the Godhead) they spake so boldely and presumptuously of that which they knewe not, and commended man for that whiche in deede is not in him, and wherfore he is not in any wyse to be

Their errour, whiche haue soghe mans excellencie in that which is of man.

commended. And seeing the case standeth so, that though man be fallen into a miserable state through the fall of Adam, and the image of God in him be marred and miserably deformed, yet he hath some sparkes left, whereby there remayneth in him some darke light and perceyuerance of the excellencie of his nature, that is to saye, of that vprightnes wherewith the firste man was beautified and made noble, so that the corruption of sinne was not able to doe so muche, as vtterly to deface the image of GOD in vs, but that there remained alwayes some litle trace of it, thereby it came to passe, that men pricked and awakened with the feeling of the reliques of their firste dignitie and excellencie (inwrapped notwithstanding in darkenes, and possessed with a peruerse and presumptuous desire to haue somewhat of their owne, & remayning within them) were easily moued to prayse and commende the excellencie of theyr nature: which foolishe desire being once presented to the vnderstanding and hayne of each mã, by the same deceyuer that would needes perswade our fathers to become like to God, there is not one of vs that

hath

hath not a roote of pryde deepely planted within his heart.

Not that I meane to denie, but that litle vnderstanding that man hath in him euen of nature for the maintenance of this present life, and that discretion of good and euill engraued in his heart, yea & that piece of knowledge of God which he hath naturally in him, is not out of doubt excellent, in that it commeth from God: but I saye, that all these thinges are defiled in man, euen as wyne that hath receiued infection by the vnsauery taste of the vessel, wherinto it was put, whereby the grace of his sauour and goodnes is gone, and hathe gotten beside a bitter and vnwholsome taste. Because, the iudgement and discretion which he hath left to discerne and make his choyse of thinges, is partly imperfect and full of confusion, and all the witte he hathe, becommeth vayne, as also his will is tempestuously caried and full of phrensies accordingly as man is wholy caried awaie with sinne, and to be shorte, his vnderstanding, and perceyuerance which he hath of GOD is nothing els, but a verie horrible welspring of errours, as appeareth not onely by the idolatries and superstitions which he inuēteth, but also herein, ỳ where-

All the excellencie of man, as of man, is defiled.

wheras the heauens keepe their natural mo tion, & the waters their accustomed course, the byrdes make their nestes, and the plantes bring forth fruit eche one in his due time, & to be short, no creature subiect to man faulteth in his worke, man indued with knowledge, iudgement, discours and vnderstanding, is he that onely erreth, and erreth in such sort, that in the whole world, there is no fault, no disorder & cõfusion, but on his part. So that, to speake truely, there remaineth not one droppe of vprightnes in his whole nature, so farre is he from that excellencie, wherof I meane to speake, by reason of the corruption that is in him, as euery man will freely confesse, that can and doth rightly cõsider the heauie sight of his decaie.

The cõmon nature of man is not capable of the excellencie of a Christian.

Wherefore seeing that this our nature, which is common to all men liuing, is not capable of that excellencie wherof I speake, we must nedes say, that that man of whom I speake, is transformed into an other new and more excellent nature, whereupon God hath bestowed a singular & wonderfull vertue, which farre passeth and surmounteth al that is in mã, as in dede it can not be found, nor be confessed to procede from any, but frõ God, yea from the Lord and sauiour Iesus Christ: by whom his good pleasure was to

restore

restore al mankind, towards whom though ẏ soueraigne creator & maker of al things sheweth sufficiẽtly his fatherly fauour diuers & sundry ways, yet notwistãding, vntil he shew himself to man a restorer in the person of his only begottẽ sonne, their cõscience reproueth thẽ within thẽ selues, & maketh thẽ perceiue that by reason of their filthines they are wel worthy to be cast away as wretched men & caitifs, & cannot be taken & accõpted for his worke established in them. In which worke is only & truely ẏ excellẽcie wherof I meane to speake, which is a worke ẏ farre passeth ẏ worke of ẏ first creatiõ of man, as it wil appeare more plainly hereafter, of which man when S. Paul speaketh, he saieth ẏ the efficacie of ẏ might & power, ẏ is to say, of ẏ mightie power of God is plentifully shewed in him, because he setteth forth in him, after a wonderful sort his infinite vertue, according to the vnspeakeable goodnes, grace, and fauour, which he beareth to a Christian man.

The wonderful work of God appeareth in a Christian.

And that it is so, to shew it more particularly, our heauenly father not content that he brought a Christian into the world, of nothing, and that he made him not an oxẽ or an asse, which he might haue done, or a dogge, or a catte, or any other more vile and abiect creature, but a man, that is to saye, a singular

The wonderful goodnes of God which appeareth in a Christian.

singular and perfect piece of worke manship, and that he made the world & beautified the heauens and the earth with a perfect abundance, varietie, and beautie of all things, to lodge him in it, as it were in a great & sumptuous palace, well and richely furnished with all thinges necessarie, not content I say, with al this, & moreouer, that he had forgotten his vnthankeful and detestable infidelitie and felonie, where he deserued to be cast of, and depriued for euer of all his blessinges: yet notwithstãding it pleased him, of a certein more then fatherly loue, and speciall fauour which he bore him, not onely euen from his birth day, and from the first howre that he brought him out into this world, but euen from his mothers wombe, yea, and before he was conceiued, yea, and that more is, before the world was made (as he predestined him to him self from euerlasting) to elect and chuse him frõ amongst an infinite million of men, to marke him & set him apart, to exempt him from the common state and condition of al other men, that is to say, from euerlasting condemnatiõ and destruction which was prepared for him as wel as for euery other man, to reserue him for him selfe, to adopt, and regenerate him in the hope of life to an incorruptible inheritãce

kept

kept in store in heauen, to be reuealed to his elect at that day when all thinges shalbe restored, and to shewe in him the richesse of his glorie, as in a vessell of mercie prepared to saluation.

All the cause of this excellent prerogatiue and dignitie, is not as we see to be sought any where els, but in the singular grace and mercie of God, whom it pleased without any further regarde or consideration of any thing without him selfe, forseeing the faulte and condition of mankinde, of his good pleasure to haue mercie vpon some, to set them in honour as vessels of his mercie, and leaue the rest in their iudgemēt, giuing grace to some which was not due to them, and rendring to the rest that punishment that was due to thē, being in his power to giue to one part that which they deserued not, so setting forth his grace: and not to giue it to all, thereby shewing what al had deserued without further bestowing like mercie on all: for he made all things, as Salomon saith, for his owne sake: yea, the wicked man to the day of his destruction, according to the decree of ẏ good pleasure of his wil, which onely is the souereine and high rule of iustice that iudgeth al the world: his wayes, which are mercie and trueth

The cause of the excellencie of a Christian cōsisteth in the onely goodnes of God.

trueth being incomprehensible, as whereby he so worketh, that they which obteine mercie at his handes, haue nothing but his mercie to boast of, and they that are left in their condemnation, haue nothing to gainesay the iudgemēt of trueth as mē guiltie, nor ought wherewith to pleade against him, in so much as on the one side, to shewe forth his wrath, and make his mightie power knowen, he through great patience and meekenes beareth with the vessels of wrath prepared to destruction, & on the other side, setteth out ẏ richesse of his glory towards thē ẏ he chose by his grace, whom he prepared to glorie.

Of the eternall councel of God, touching man.

For so it is, as S. Augustine sheweth it at large, where he speaketh of ẏ predestination of God, that when God had resolued w̄ him self, to buyld the Monarchie of this world & al that is cōteined in it, & forsawe, ẏ the first man should fal wittingly and willingly into death, being pliable to good & euill, hauing not that giuen him to continue & stande stedily in that state wherin he was placed: yea and that al mortal creatures should be within the compasse of his fall, & subiect vnto it, hauing so appointed it by his incomprehensible counsel and wisdom, which hath a foreknowledge of all thinges ioyned with it, as

also

also his mightie power which gouerneth all thinges by his hande, and yet notwithstanding minded to haue a litle rẽnant, euen as you would say, an handful of men taken out of such a great multitude, to serue for ỹ praise of the glorie of his grace, he chose & set apart frõ the multitude, one man amõgst many, which should be in his time ordeined to be conceiued of the seede of Dauid, and should be borne of a virgin, to wit, Jesus Christ, (finding nothing in all the seede of Adam worthy his election, and such a prerogatiue and excellẽcie) in whom also as in the head, he chose to be members as it were of his bodie, such as it pleased him freely of his grace to appoint before hand & receiue to life: and by the selfe same man, to ioyne them vnto him selfe, and allie them so together that they should neuer be seuered, hauing foreseene a great while before that in Adam, there should come good of euill, and knew most vndoubtedly, ỹ it belonged to his almighty goodnes to turne good into euill, rather then to suffer that there should be no euill, and so accordingly disposed the life of men and Angels, as that he would thereby shewe first what free wil was able to do, and thẽ what ỹ gift of his grace could do, hauing

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shut all vnder sinne, that al might haue nede of grace.

And therfore as the excellencie which I ascribe to a Christian, and proceedeth from this grace appeareth fully and abundantly in Jesus Christ, so is it powred out vpon his members according to the measure of euery one, by which grace man was made a Christian when he first began to beleiue, as our sauiour was made Christ according to the flesh, when he first began to be man. And therefore was hee called Christ, and the other by his meanes, Christiãs, as streames flowing from the chiefe fountaine: for so had the Almightie purposed in him selfe to gather them vnto him, by the blood of the Crosse of Jesus Christ, at the fulnes of time appointed, finding them miserably strayed and scattred amongst the other, and set them in their right state: whiche is, to cleaue continually to him, being knit and coupled together with him in a true & perfite vnitie, by engrafting them into the bodie of his sonne. Who for that cause are called elect or chosen through the good pleasure of God, to make a difference betweene them and the other which were not kept in the said vnitie, but forsaken by a secret repro-

bation

The excellencie of a Christian appeareth fully in Iesus Christ.

The excellencie of a Christian procedeth of that fulnes which is in Chist.

All the elect are gathered together in Christ.

bation in the secret counsel of God.

So that, whether we meane the cause, or the matter it selfe of the excellencie of a Christian man, so farre I am either from seeking or setting the said excellencie of a Christian, in man him selfe, as the Philosophers doe, that I meane not to ascribe it to any thing in ỹ world, but to that headspring of all graces, benefites, and blessings, that is to saye, to the euerlasting loue and gracious goodnes of God by Jesus Christ, in whom God chose his elect before the foundation of the world, to adopt them according to the purpose of his will, and made them agreable in his welbeloued sonne, who was by him appointed head ouer them, which by him & through him, and no otherwise, are restored and setled in his grace, and made his heires to enioye his kingdome, where as before they were a cursed rase of Adam, and inheriters of hel fyre. for the Father loueth none, but in his Sonne, and vouchsafeth none his inheritance, vnlesse he first ioyne them to his sonne by a secret bond & vnitie, causing ỹ vertue of the head to descende into the members, as the sappe of the roote of the tree goeth into the grafte that is imped into it, in so much as this spirituall bond and knot

The cause and matter of the excellencie of a Christian is wholy to be referred to the loue and goodnes of God by Christ from euerlasting.

The vniting and joyning together of a Christian with Christ

belongeth not only to the ſoule, but alſo to ẏ̄ body, & ſo, ẏ̄ the Chriſtian mā is made one w̄ Jeſus Chriſt, fleſh of his fleſh, & bones of his bones, yea eu̇ē ſo farre forth, ẏ̄ they beare his name & perſon before God, and he rather reſpected in their perſons, then in his own. To be ſhort, eu̇ē as naturally the only beholding of the face of man moueth vs to loue him and al his parts, though if we ſhould vew his mē-bers apart we might happily find ſomewhat to miſlike vs, & hyng vs out of taſt, ſo fareth it likewiſe with the Chriſtiā, who is a member of Jeſus Chriſte, being conſidered in Chriſts face & perſon, which when God beholdeth in his elect imprynted as it were in them by the repairing of his image in them, loueth and cheriſheth them, as perſons with whom he is well pleaſed.

The excellencie of a Chriſtian doth wel appeare in the felowſhip which he hath with Chriſt.

So that to ſpeake in few woyds, it is this felowſhip which they haue w̄ Chriſt (whereunto they are called, both by the communion of one ſelf ſame ſpirit, & one ſelf ſame nature which is both in them and him) wherein the excellencie of a Chriſtian man conſiſteth and appeareth very euidently, in that he is ſet in the higheſt degree of honour being made ẏ̄ childe of God, by Jeſus Chriſt taking vpon him that that was proper to man to be made

man

man as he was, and to make him felow with him selfe in that that was proper to him self, by making him the sonne of God. For thẽce commeth this holy brotherhood, whiche he teacheth vs, saying, I go to my father & your father, to my God & your God. Being not ashamed (as the Apostle saith) notwithstãding the great odds that is betwixt him & vs, to abase him self so far as to cal vs Brethrẽ, euẽ after his resurrectiõ, whẽ he had put of al his infirmitie, vs, I say, which are not otherwyse worthy to be vnder his seruãts. Herein therfore ỳ Christiã mã appeareth to be a lord, not onely aboue al other liuing creatures by reason of his owne nature, as the Philosophers say, but also aboue all other men by this preeminence which those Philosophers knew not at all, whereby he surmounteth the dignitie of the first man, taking him in the greatest perfection he euer had, because the grace of God is farre more setled and sure in the regeneration of the faithfull, then it was in the first state of man, that beyng greater which we haue recouered in Christ Iesus, then that which we lost in Adam. For Adam had grace giuen hym to continue in goodnes, if he had would, but to ỳ Christian it is giuen to haue a will, and in hauing a

The Christian man farre passeth all other mẽ

That which the Christiã recouereth in Christ, is greater then that which he lost in Adam.

will he ouercommeth his lusts. So that Adam might if he would, but he had no wil, that he might: and the Christian hath both will and might giuen him. so that the first libertie was giuen to Adam, that he might absteine from sinne and not die: but that that is giuen to the Christian, (the pledges wherof we haue here, and looke for the perfection in heauen) standeth in this, that he can neither sinne nor die, because the elect are vnseparably knit with Jesus Christe their head, which bond maketh them strong and stedfast, to cleaue to God for euer.

To be short, this excellencie of a Christian man mounteth so high, that it surmounteth the excellencie of the verie Angels, in this respecte that the euerlasting Sonne of God vnited him selfe to mans nature, and not the nature of Angels, minding to perfit and accomplishe in it, the wonderful worke of our redemption: and afterwarde hauing glorified it with immortalitie, by his resurrection, hee set it in his heauenly kingdome aboue all principalities and heauenly powers in all honour and glorie: so that the Christian man being partaker of the flesh of Christ which is carried vp and reigneth on hygh, hath part also of the same kingdome

dome and glorie. And though the Angels, as touching their naturall essence, are counted more excellent then man, yet notwithstanding, because they haue no head of their kind and nature, the Sonne of God, euen according to the flesh, surmounteth them in dignitie and noblenes.

To this purpose, S. Peter speaking of Christians, thought it not inough to say, that they are a chosen generation, an holy race, a peculiar people to set forth the great vertues of God, and a Royall Priesthode, consecrated to Iesus Christ, to offre sacrifices, not for the remission of sinnes (For that office is throughly accomplished by Christ Iesus his onely sacrifice, the force whereof remaineth for euer) but sacrifices of prayse, and thankesgiuing, and calling vpon the name of God, which are the calues of our lippes, and sacrifices of beneuolence, & imparting our goods with the poore: he thought it not enough, I say, to giue them all these so great and honorable titles, but goeth on further and sayeth, they are made partakers of the diuine nature, which is so excellent a condition, that ỹ head of man is not able to imagine or wishe an higher. For in dede, what can a man desire more, then to become like to God? surely

The chiefe excellencie of a Christia is to be made like vnto God.

rely the ſpirit of man is not ſufficient & able to comprehend the greatnes of this grace, & how it might be that God ſhould vouchſafe to honour man ſo highly, as to make him a God as it were, if we may ſo ſay, by making him partaker of his diuine immortalitie and bleſſed glorie.

The Chriſtian man is made perfect in Chriſt.

And therfore S. Paul writing to ỹ Coloſſ. and ſpeaking to them as to Chriſtians, ſaith that they were cõpleat in Chriſt, when he had ſaid a litle before, ỹ al ỹ fulnes of the godhead dwelleth bodily in him, ſhewing therby, that this perfect eſſence of ỹ Godhead which is in Jeſus Chriſt, did auaile thẽ in that, that they receiued thereby their perfectiõ alſo. And in that that God is wholy in him, is to the ende that when they once poſſeſſe him, they might obteine ſuch a perfection in him, as none of vs is able to atteine vnto by all the wit & vnderſtanding we haue. Yea ſo farre forth, that this knot & bond is ſuch an one, that Jeſus Chriſt who worketh all in al, vouchſafeth the Chriſtian thus much honour, that he coũteth him ſelf after a ſort imperfect, if he be not ioyned with him, as S. Paul witneſſeth, ſaying, that the Church is the filling vp of the bodie of Chriſt. And therefore there is no marueile, if the Prophet Dauid rauiſhed with great admiration of this ſo wonderfull

The wõderful vniting of a Chriſtian with Chriſt.

goodnes

goodnes & loue of God towards mankinde, and being as it were rauished & besides him selfe cried and saide; Lorde what is man that thou so regardedst him: that is to say, that of thy gracious goodnes thou hast made hym so excellent a creature: For if he should consider & seeke his first beginning from whēce he came, where shal he finde it but in ỹ durt & dust of the earth: if he marke ỹ place of his abode, he shall finde him selfe scrauling here vpon the earth below: if he looke to his end, he shall see that his bodie shalbe meate for wormes. And yet notwithstanding, saith he, thou hast so highly honoured this poore creature Man, that ỹ Angels serue him, as if he were a God. for thou hast made him a litle inferior to God, & hast crowned him with glorie and honour, and placed hym ruler ouer the workes of thine handes, and hast put all things in subiection vnder his feete: As if he would saye, what occasion did durt giue thee, that of it thou shouldest make a creature to thine image and likenes, whom thou wouldest make Lord and Master of all the worlde: and put in subiection vnder his feete what so euer is vnder the compasse of heauen: speaking of the man that is restored in Iesus Christ.

Only the Christian is Lord of the world.

For in deede it is he onely, and none but he amongest all liuing things that is the only Lord of the world, by recouering that interest in Christ, which was before lost in Adam who was at the beginning made heire and Lord of all Gods blessings, but was afterwardes dispossessed of them though his rebellion, and disobedience, so that all his posteritie hath no other interest nor title, in the blessings of this world, then theeues & robbers haue, whiche take awaye other mens goods, the Christian onely except, to whome of right belongeth the vse of all things, as S. Paul saith, whether it be the world, or life, or death, or things present, or things to come, al things, in a word, are his, because they were made for his profit. And there is nothing, but God maketh it serue, & turneth it to his profit, in so much that by a speciall dispensation of his prouidence, he causeth that the very sinnes themselues which man committeth, turne rather to his saluation then to his hurt, in that that by them he humbleth them, and maketh them better taught, and more aduised. To be short, this mã is a creature ẏ from euerlasting was in Gods heart though Iesus Christ, & therfore a thing so riche & precious, ẏ it may well be called Gods treasure.

All things are profitable to the Christian, yea, euen sin it selfe.

The Christian man is from euerlasting in the heart of god

The Christian is Gods treasure.

But

But seeing I haue begun to dilate this excellencie of a Christian man by the euerlasting counsell of GOD, whiche he determined and appoynted within him selfe before the worlde was, according to his gracious goodnes fully set forth in IESUS Christ to al them whom he hath coupled togyther with him. It shall be good nowe to come lower, and to treat of the matter, as it were by descent from heauen to earth, and to shew this excellencie more particularly in a Christian, beginning at his regeneration and so going on from point to point, to shewe howe miraculously he is formed, nourished & brought vp to rype age: what maners he is of, what his life is, and what his cõuersation, to set him out after this sort in his coulours & markes as he is. For in dede he is a newe creature, whom the world knoweth not, and an hidden treasure in a vile and contemptible vessell, hard to knowe, if he be not well marked out & set forth with liuely colours. And lest in discoursing of it, we fal headlong into the same errour, which the wise fooles of the world fal into in their discourses vpõ his excellencie, it shal not be amisse, if at the entrie of the matter, I warne euery man to beware he presume not so much of him self,

He descendeth to a more particular declaration of the excellencie of a Christian.

The Christian is a creature whom the world knoweth not.

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Man may bring nothing of his owne to make him a Christian.

as to imagine ỳ he hath ought of his owne, as though he had in him selfe any piece of a cause, meane, or ayde to set forwarde this worke.

The excellencie of a Christian procedeth from Gods election, and frō nothing that is in man.

Therefore, as I sayde before, that we haue not to seeke the cause or ground worke, or matter of this excellencie any where els, but in the mere grace of God according to his euerlasting prouidence: so say I againe, to shut out all worthines of man, that al the goodnes & vertue that may possibly be found in man, proceedeth from the fruict of Gods election: and therefore to be a Christian, that is to say, the best of all creatures, proceedeth wholy from the gift of our heauēly father, in that that whatsoeuer he hath giuen to Christ, cōmeth to Christ, and in that that no one whit of the worlde belongeth to the Creatore, were it not that the grace of god plucketh a fewe out of destruction, which otherwise should haue perished, the world being left in that destruction, whereunto it is moste iustly appoynted. And for this cause Iesus Christ protesteth, that he prayeth the Father for them onely whome the Father hath giuen him. For in deede, the grace of God findeth no cause in any man, why hee should be good vnto him, but man receiueth

all of his mercy, because it is Gods worke onely to saue his, and for that ende and purpose to make them fit and meete to be partakers of his inheritance. And for a man to imagine any pretence for man in this case, it were as muche as if he shoulde go about to make him his owne maker. And if we doe wel to giue God al the prayse for the direction of this our corruptible life, howe may we be so bolde to ascribe that vnto our selues, which is without cõparison a thousand tymes better: to wit, the lyfe that perisheth not, but remayneth for euer, seeing it is a great deale easier to make vs men, then by our owne industrie and vertue to be regenerate into a farre more excellent nature.

Whereupon S. Paul, to take away all presumptuous opinion of mans brayne in this behalfe, sayeth, That it is neyther in the willer, nor in the runner, that is to say, neyther in merite, nor worthines, nor industrie, nor will, nor helpe, or any meanes that man can worke, but in the onely goodnes of our Lord and Master, who doeth all things according to the counsel of his good will, not according to our workes, but according to ỹ purpose of his grace, which was giuen vs by Iesus Christe before the worlde was. And

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this ought of a trueth content vs and ſuffice vs for all reaſon that may be brought: for to go about to ſearche out any other, what were it els, but to open a gappe for raſhe and heady fellowes to demande in like ſorte a reaſon of al his workes, why he beſtoweth his graces more vpon ſome, thē vpon other, as to beginne with the brute beaſtes, why God made them not reaſonable creatures: and why he made not a woman, a Man: and why he made not the ignorant, weake and poore man, a wyſe, ſtronge, and rich man: and as touching the elect them ſelues, why they are not the ſame that their head is, why there is ſo great oddes betweene them, why they are ſo vncleane, and he very cleannes it ſelfe, and ſo in ſumme, why he beſtoweth not his gifites, as well vpon this man, as vppon that man.

And yet my meaning is not, ẏ God hath no reaſon for making ſuch a difference betwene his creatures as he hath done: but becauſe that reaſon is hidden within his ſecret counſell, I ſay, it muſt ſuffiſe vs for good and all, that his will was ſo, and ſay with S. Auguſtin, that faithfull ignorance is better then raſhe knowledge: yea that ſuch ignorance is learned, and the deſire to knowe more, is a

kinde

kinde of madnes. Therefore when we see that some haue this honour done them, that they are made Christians as well as other, though we see no euident cause why it should be so, we must learne to stand in admiration of the deepenes and profoundenes of Gods iudgement, whiche we may in no wyse dispute of: and therefore euery one of vs hath to content him selfe to knowe, that to be a Christian, is the workemanship, as S. Paul sayeth, and creature of God, created in Iesus Christ, and that God hath blessed him with all spiritual blessings in heauēly things in him, as he chose him in him before the foundation of the worlde, being predestined of God to adopt him to him selfe, according to the good pleasure of his will to the prayse of his grace, which he hath powred out moste plentifully vpon him, in all wysedome and vnderstanding, and to whom he hath giuen to knowe the secret of his will, according to his euerlasting decree which he purposed in him self, being moued thereunto by no other meanes, then of him selfe.

To be a Christian, is the onely worke of God.

So then to come to the regeneration of a Christian, and to speake of the order that is holden therin, First of al we may not dreame of any such generation as Pythagoras made, who

Of the regeneration of a Christian.

who thought that as soone as ẏ bodies were dead, the soules went into other bodies: neither may we dreame of any naturall generation or power of man, whereby this man should be made after this sorte: for this generation is not wrought by a corruptible & vncleane seede, as the first was whereof we are all partakers, which can engender nothing but corruption, nothing can be borne of flesh but flesh, whose ende is death and destruction: but by an other and second generatiõ which is spiritual, made of an holy & vncorruptible seede, whiche is the worde of God preached, whereby thei that are appointed to saluation, are called and begotten to him. For in deede there is no other differẽce betweene Predestination, and Calling, but this, that predestination is a preparatiue of that, whereof the calling is the effect and the accomplishment: and yet ny meaning is not, that this generation is made by the vertue of one simple worde vttered by the voyce of man which soundeth onely in the eares, which God vseth as his meanes and instrument to call all men indifferently to him: (for many are called, sayeth Christ, but fewe are chosen, and it were to set a mortall man to much on cockhorse to saye that his voyce

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giuen him from aboue.

How a man becommeth a Christian.

Nowe as touching the way that our heauenly father taketh in framing a Christian man, this it is, he first determined in him selfe to make the world and all things to his glorie, and men especially, to shewe to one sorte of them which are predestinate to saluation, his mercie, and to the other sorte, his iustice: And to this effect he appoynted for an onely and sole Mediatour, Iesus Christ his onely begotten Sonne, of one selfe same substance with him selfe, euen God euerlasting, to the ende that by him being made man, & the two natures vnited and ioyned togither in one in him, all corruption of mankinde might be purged, and all righteousnes fully accomplished in him for all, as one able ynough to susteyne the iudgement of God, and woorthie ynough to appease his wrath by the offering vp of him selfe, the iust dying for the vniust, and to sanctifie all his elect, abolishing theyr sinne in them by the communication of his death, and quickening them by his resurrection. To be short, he determined with him selfe to giue them his sonne, and in him what soeuer is requisite for their saluation, as also to giue them to him, and so to make them Christians, by ingraffing them into Christ:

which

which euerlasting purpose and decree, he resolued also to reuelle vnto them, when they should not thinke of it, causing him selfe to be founde, as the Prophete sayeth, of them, which inquired not after him, & at that time, that they walke after the course and fashion of this worlde, euen as Satan woulde haue them, and proceedeth in it after this sort.

First, to awake them out of the dead slepe of sinne wherinto they are fallen, he pricketh them with the sharpenes of his Lawe, and laying a nomber of examples of his Justice before them, driueth them into a feare, not minding to beate them downe into desperation, but to make them turne their faces towardes the Mediatour, in whome they may finde some place of refuge. And to this end, he layeth before them in cõclusion his grace and fatherly goodnes by the preaching of his Gospel, He teacheth them, he maketh them apt to receyue instruction, assureth them of their election, summoneth them to his heauenly inheritance, stretcheth out his hande vnto them to bring them thyther, yea and draweth them vnto him, fashioneth thẽ new eares, lighteneth their eyes, changeth theyr stonie heart into a fleshy heart, openeth their vnderstanding, renewеth their senses, dispo-

seth and maketh them fit to sauour and taste his worde, which he soweth, and causeth it to budde and bring foorth fruit in them, maketh them fit for his election. To be short, when he hath once formed Christ in them, he decketh and enricheth them with many gyftes and graces, and whereas they were farre of from him, he maketh them drawe neare to him, of strangers he maketh them housebirds, of wolues sheepe flocking togyther vnder the great pastour of soules: of natural, fleshly, earthly, and deuelish mē, he maketh them heauenly, spiritual, angellike and diuine: and by this meanes translateth them from the kingdome of darkenes, into the kingdome of light, transporteth them from death to life, and bringeth them into his own housholde. To be short, hauing thus ingrafted them into the body of his Sonne, he ioyneth and allieth him selfe to them, he maketh him selfe one with them, maketh them his children and heyres, partakers of his immortalitie and glorie, and all this he worketh by the inward vertue of his holy Ghost, & with an other maner of efficacie then by restoring ỹ reliques of freewill, as some popish mates vse to speake, seeing that all the remainder that man hath of this free will, serueth to nothing

thing els but to sinne willingly, to flie from God, to hate him, and to haue no wil to heare him, nor beleeue in him, nor acknowledge any of his blessings: and that more is, to think vpon nothing but vpon sinne, and not to haue so much as one good thought.

Which wonderfull ouer S. Bernard considering, cryeth out and sayeth, Beholde an high and marueilous counsell, which hath bene published to vs. God knoweth thē that are his, and what he knewe, he hath shewed to men: he receyueth none to ỹ knowledge of this mysterie and hidden thing, but suche as he hath predestined. And addeth moreouer, The mercie of God from euerlasting to euerlasting on them that feare him: from euerlasting, because of his predestination: to euerlasting, because of the blessednes which they looke for, the one hath no beginning, & the other hath no end. S. Augustin also saith in lyke sort, Is not this a kinde of schole, far from the sense of the flesh, wherein the Father is the schoolemaster that teacheth vs to come to him, and the Sonne of God is the worde whereby he teacheth, and whiche entreth by the eare euen to the heart, where is also the Spirit of the Father and ỹ Sonne, who teacheth also iointly with them, and not

a part, for the worke of the Trinitie are inseparable, so that, if we see nombers come to the Sonne, it is by him that maketh many to beleue in Christ. But where & whē euery man hath heard & bene taught by the Father, we see it not, because this grace is hidden, secret & heauenly, wrought by ỹ renewing of ỹ holy Ghost, powred out plentifully vpon thē.

The excellencie of the power of God in the generation of a Christian.

And truely, it is a marueylous generatiō, which maketh man a new creature, not that he receyueth an other soule, or an other body in substance, but in qualitie, by repayring the Image of God in him, by an inward renewing of the whole nature, that was corrupted: yea it is a worke which setteth out vnto vs no lesse vertue and power of God, then that whereby Iesus Christ was raysed from the dead, and placed at the right hand of God his Father. To be short, it is done by the word, as by the ordinarie instrument whiche maketh vs partakers of Christ, and frameth the Christian man, so that vnlesse the doore of our hearing be opened by ỹ preaching of the Gospell, the worde can not enter into the heart, and the preaching is wrought by the voyce of man assisted by the inward vertue of the holy Ghost, which man must be sent by a special grace of God, to declare vnto vs, that

this

this special grace is according to his electiõ, which is according to his euerlasting counsell, determined according to the good pleasure of his will, which onely is iust and reasonable. And so consequently both the calling, and other effects that follow, flowe from the euerlasting Election, as brookes and streames doo from their fountaines and springs.

Therefore, seeing this man is not begotten eyther of flesh or blood, as other are, but of God, it is not for naught that I sayde before, that he is such a creature, as the worlde knoweth not. For in deede his beginning is not from hence beneath from the earth, but from aboue from heauen, as also his chiefest conuersation & abyding place is there where he hath God for his Father: and here the church for his mother, but yet in deede heauenly: Mother, because she hath her beginning from that grace, that is aboue, & moreouer because she is gardien and keper of the seede of that life that perisheth not, by which seede she conceyueth and bringeth forth this man, and when she hath brought him forth, she nourceth him with the seasoned milke of vnderstanding, that being nourished by it, he may growe vp to saluation. And afterwarde shee fostereth him with stronge and

The beginning of a Christian is from heauen, as is also his Conuersion.

The Father and Mother of a Christian.

The nourishment of a Christian.

substantiall meate, vntyll he come to a perfect age, that is, to the attainement of the latter ende of fayth. Euen as the natural mã, conceyued of naturall seede is nourished with blood in his mothers wombe, and fed afterwarde with milke whẽ he is once borne, as all creatures are nourished with ẏ wherof they are ingẽdred, euen so the regenerate man, conceyued & begotten of the incorruptible seede of the worde of God, is nourished and fostered by it, receyuing the same simply and purely, without any mixture and hotchpoch of any other mans imiention with it.

The nourishment of the pure worde of God is wholsome.

For as there is no food more holsome thẽ the foode of the worde of God, if it be receyued syncerely as it is, so there is none more noysome and hurtful, when it is marred with mixture of other things mingled with it, thẽ is the false doctrine of men: And therefore God speaking to his Church by the mouth of his Prophet Esai, sayth after this sorte, My spirit which is in thee, and my wordes which I haue put into thee, shal neuer depart out of thy mouth, nor out of the mouth of thy children. And to the ende, they may growe vp and profit the better, he sealeth and marketh them with the seale and marke of Baptisme, adding moreouer an inwarde work-

To make the Christiã grow vp & profit.

ing

ing of his holy Ghoste, and afterwarde gyueth them for meate and nourishment the Sacrament of the body and blood of Jesus Christe, though he be able and sufficient ynough to bring them to perfection in one houre. But it pleaseth him to haue them growe vp after that sorte by litle and litle, vnder the nourishement of this mother, so that who so is not conceyued in her wombe, and brought foorth by her, and fostered and nourished by her, doeth boast in vayne, that GOD is his Father: For he begetteth no childzen, neyther fostereth and bringeth vp any, but by his ministerie, so that we may not seperate these two thinges whiche God hath coupled togyther, to wit, that ỹ church is Mother to all them whose Father he is, and whosoeuer is not begotten of her, is begotten of an harlot and hathe an harlot for his mother, who begetteth childzen for the Deuill, & to euerlasting death: seeing there is no entrance into ỹ life that remayneth for euer, but onely for them whom this mother kepeth, and guydeth, and gouerneth: so that who so is out of her bosome, it is impossible for him to be saued. Bastarde children.

And as in ỹ fleshly generation there is one lawful and an other bastard, so fareth it also

Two kindes of ſpirituall generation.

in the ſpirituall generation, there is one lawfull and an other baſtarde. The firſt is after the ſpirit, and the ſecond after the fleſhe, and are hereby knowen the one from the other, that the one is conceyued and made by the ſpirit of trueth, of a chaſt mother, that is chaſt and faithful to her huſband IESUS Chriſt: and the other, by the ſpirit of errour and lyes, of a mother that playeth the harlot with Satan, by breaking her promeſſe made to Chriſt, and yet notwithſtanding kiſſing him with a trecherous kiſſe of Iudas: and lyke an hypocrite and diſſembling harlot as ſhe is, contenteth her ſelfe to haue but one halfe of him: the one being touched with a pure and naturall loue, will not haue him, vnleſſe ſhe may enioye him wholly, and therfore begetteth lawefull children, which are children of light, begotten of the immortall ſeede, and beautified with righteouſnes and holynes, to the ende ſayeth Saint Iames, that they may be the firſt fruites of his creatures, that is to ſay, choſen and ſet a part frō all other men, and ſequeſtred to be an holy offering: the other, on the contrarie ſide, begetteth children of darkenes to Satan, of a mortall ſeede, which are workers of iniquitie, whoſe vnderſtanding is corrupt, going

on

on from naught to worse, as they are led by the spirit of lies, by whom the pure brightnes of true doctrine is stopped vp, and the seruice of God disfigured with many kindes of superstitions, idolatrie and wickednes, & yet vnder a coloure of godlynes, wisedome, & holines, wherby thei draw other into errour.

Amongest all the children thus begottē, the man of sinne & childe of Satan is most notorious, in whome the spirit of Satan dwelleth in all fulnes, as he doeth also in thē which haue receiued his marke in their foreheads and handes, and this man lifteth vp him selfe aboue all that is called God, and aboue that thing whatsoeuer it be, wherin the worship of the Lord stādeth, which he transferreth to him selfe, in so much as he sitteth in the temple of God, and maketh warre against Christ, with power of illusion and deceiueablenes, the like whereof was neuer seene, bearing a booke in his hand, which is sweete in the hand, but bitter in the heart, & so much the more deadly to the consciences of men, by howe muche it is pleasant to mans sense and reasone, and giueth him occasion to boast of him selfe. To be short, this generation is a crooked, vnfaithfull, wicked, and froward generation, and yet notwithstā-

Amongst al the bastard children, the childe of perdition is the chiefest.

ding,

ding, the number of them is great, they are farre mightier and of greater renowme thē the other, which are but a small flocke, vyle, abiect, and contemptible, as touching the flesh.

The generation of a Christiā surmounteth the reache of our senses.

Now then, if the meanes of this generation of a Christian man, wherby he is renued into a newe life, and made a newe creature, be founde to be suche that it surmounteth the capacitie of our senses, we may not marueile at it, seeing that euen in this bodily life, we perceiue suche a vertue, as the reason wherof our senses are not able to atteine vnto. As for example, there is none of vs, but draweth the vital spirit of the ayre, and we al feele the motion of the ayre, wherby we both drawe in our breath, and breathe out, and yet there is not one of vs that can tel, frō whence this mouing commeth, or whither it goeth. And though euery one of vs feele in him self the vertue of the ayre, yet we knowe not the beginning and the cause of it. Wel then, if in this transitorie life which is gone in a moment, we see a marueilous vertue whereby God worketh so mightely in it, that it passeth the reache of our senses, howe is it possible to fetch within the compasse of our vnderstanding this secret worke in the heauēly

life

life whiche passeth the reache of nature, as though we were not to beleue any more, thē we are able to perceiue by ẏ vewe of the eie:

But the chiefest point that is to be considered in the excellencie of this generation is this, that euen as the word of God is an vncorruptible seed of life, which bringeth forth fruite like to it selfe, and suche a budde as neuer drieth vp: euē so when the Christian mā is once made partaker of this light, it cā neuer be so put forth and choked vp in him, but there remaineth still some sparke alway in him, such is the force of the worde, when it is once kindled in the heart of man by the holy Ghost, who beareth him witnes that he is the childe of God, and causeth him to folowe his gouernement and conduct with a stedy heart, and holdeth him in a stedy and continuall obedience of iustice. And therefore GOD sayeth by his Prophet Ezechiel, That hee giueth them that are his, a newe heart, and promiseth thē that they shal walke in his ordinances, for his holy spirit pursueth his grace in them, euen to the ende. For though there be sometime some breaches & cracks in their faith, as we haue alteratiōs in vs by reason of our frailenes, moued therūto by such

The light ẏ is giuen to the Christian can neuer be wholy extinguished.

ſuch violence as Satan worketh againſt vs, and though the brightnes of our faith be daſeled with the thicke and obſcure darkenes of tentation: yet notwithſtanding it ceaſeth not to haue alwayes an eye to God: and that more is, though it ſo fal out (as we know it befell to Dauid) that the Chriſtian man be for a ſeaſon ſo dead on ſleepe with ſuche a blockiſhnes of ſinne, that there appeareth not any one ſparke of the ſpirit in him (as Dauid prayeth for this cauſe that it may be reſtored to him) yet notwithſtanding this ſeede, whereby God regenerateth his elect, as it is incorruptible dieth not, though it be for a ſeaſon as it were choked, ſo that a man would thinke, that all reuerence and feare of God were cleane put out. Yet there is a cole vnder theſe aſhes, whiche kindleth and taketh fyre againe, and this roote commeth to ſpurt forth, when a man would haue thought it had bene cleane dead. For the vertue and goodnes of God is ſuch, that it ſurmounteth our malice, ſo that, that man may be ſure of his ſaluation, whom God hath once touched with a liuely faith, though it were but a very ſhort whyle: for he is conſtrained to ſay, that that which he belieued, is a trueth, ſeeing it can not be by fleſhe & blood, but by the light of God,

of God, wherein there is neither lie, nor deceit: and so consequently, that that hath bene once founde true, shalbe euer true.

The worke of the regeneration of a Christian is neuer left vnperfect.

For this is certaine that God, who began this worke of regeneration, will perfit it in the day of the Lorde, and will not leaue the worke of his handes vnperfect, for his gifts and callings are without repentance, & looke what he hath once giuen, he neuer calleth it back, being faithfull & constant in his deedes, and keepeth his trueth euerlastingly, without any alteration or change, for it is impossible his worde should faile: and it can not be but Gods decree must remaine according to the election, so that whomesoeuer he hath once knowen and appointed to saluatiō, that man can neuer fall from his saluation. The stedfastnes of his counsell is shewed to the heyres of promesse that it shall endure for euer, by two thinges whiche can neuer be changed, to witte, his worde, and his othe, whereby he hath confirmed his promisses, & it is impossible he should lye in them. To this purpose, Jesus Christ sayeth, that al that the father hath giuen him, shall come to him, and he wil not cast out one of them that shal come to him. For this is the will of my father, sayth hee, that I leese not one of them whome

whom my father hath giuen me, but I will rayse them vp all in the latter day. And againe, My sheepe, sayth he, heare my voyce, and followe me, I knowe them, and giue them euerlasting life, and no man shall take them out of myne hande. So then, seeing he hath promised that that man which hath once taken liuely roote in him, shall neuer be plucked vp, all that are of the flocke of his sheepefolde, are out of daunger to be euer cast away, because the purpose of God which he hath decreed vpon them is stedfast, and the sentence of peace is ratified to them, and therefore hee taketh them apart and sayeth vnto them in this wyse: feare not, litle flock, seeing it is giuen to you to know ỹ mysterie of ỹ kingdom of heauen: for to whom soeuer the gift of beleuing is giuẽ, to the same man is also giuẽ ỹ gift of cõtinuance according to the vertue of ỹ holy Ghost which is euerlasting, wherby the Christian man is, renued & his force remaineth for euer: for otherwise were it not continuing for euer, the grace of God, could not be alwayes sure and stable.

And on the other side, it were to great & doltishe blockishnes & distrust, to doubt whether the Sonne of God in his prayers for the Elect, that their faithe might not fayle them,

them, were heard or no, seeing he sanctified him self for them, so that their hope which is as it were a sure anchre for the soule, extendeth it selfe beyonde our death: and though the infirmitie of the flesh be great, yet seeing their fast holde hangeth not vpon their owne vertue, but vpon the vertue & strength of God, seeing their saluation is kept vnder his secret garde, as vnder a seale, and authēticall signet, they are out of all danger, written as it were, & inregistred by the Almightie and euerlasting God in the booke of life, so that all their synnes are not able to stoppe the course of Gods election, nor quenche or diminishe the lest wyse that may be, the loue of God, seeing that euen by our verie sinnes hee taketh occasion to shewe vs farre greater loue, hee hym selfe beyng vnchangeable, and his decrees euerlasting, so that it is not in mans power to change his decree, nor to make him goe awaye from that whiche he hath once determined. And in deede, it were no meete thing for his vnchangeable nature, neither might it be truely sayde of hym, that hee lighteneth men to blynde them, or buyldeth to pull downe, or planteth to roote vp.

Hereby now may euery man see that the spirit

Of the true marke of a Christian.

spirit of God, is the true marke of a Christian man, whereby he is knowen from all other, and is of greater accompt then all other: not that Spirit whereby all creatures are susteined and haue their mouing by a generall strength and vertue which is common to all liuing creatures, neither that spirit, whereby we haue diuers and sundrie giftes bestowed seuerally vpon eche of vs, but the spirit of adoption and sanctification, which the Lorde giueth to none, but to the Christian man, when he receiueth him into the number of his children, and separateth him from all other, and sundreth him from the world, to bring him to the hope of the euerlasting inheritance. This Spirit, is for this cause called the Spirit of sanctificatiõ, whereby the image of God is imprinted in a Christian, and serueth him for an earnest pẽny of his saluation: and in deede putteth him in possession and a certaine enioying of his adoption, whiche is giuen him by a speciall grace of God, to bring that to passe by a secret working, which he determined in his secret counsel to bring to passe in him, by his mightie hand, shewing him selfe to be a most gracious and louing father by his testimony: a greater then which, and more certaine, we

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can not desire, because the light and knowe-
ledge which he giueth, is accompanied with
such a persuasion and certaintie of spirit, and
with so stedfast and assured trust of heart in
his goodnes, that it maketh our vnderstan-
ding surmount all thinges, clenseth & liffeth
vp our hearts to heauen, and causeth vs to
feele a spirituall tast of heauenly riches. And
to be short, causeth a new birth in him, and
transformeth him: for this light which is in a
Christiã mans soule, differeth very much frõ
all other light of knowledge, and from that
kinde of faith which procedeth from the per-
suasion of man. For it is impossible for mãs
wit, to giue man such vnderstãding of know-
ledge and faith as this is, which is wrought
in him by the mightie working of the spirit
of God: and is this in summe, that the Gos-
pel which hath no appearance of witte nor
strẽgth, is notwithstãding a wisdom so high
that it surmounteth ỹ heauens, & is ỹ migh-
tie power of God to saluation to euery one ỹ
beleueth to bring him to the kingdom of hea-
uen: for in deede, what can there be more
strange, more foolish, more simple, or more
offensiue to reason, then to heare a man say,
that God is made & become a mortall man,
that life was subiect to death, righteousnes

couered with a shew of sinne, blessing subiect to curse, that by this meanes, men might be ransomed from death, & made partakers of blessed immortalitie, to the end they might obtein life, & ỳ iustice might raigne, sinne being once abolished: and last of al to the end ỳ death it self & malediction might be swalowed vp, and therfore, that we haue to enter into glorie by ignominie, into felicitie by myseries, and into life by death.

And moreouer that this light is farre differente from all other light of knowledge & faith which proceadeth from the persuasion of man, it is nedelesse to alleage any other example, thẽ the example of that faith, which is in the most part of them ỳ beare the name of Christians, & yet haue nothing but ỳ bare title, and beleue in Jesus Christ, because they haue bene so learned & taught frõ father to sonne, & are so persuaded, because they see other men ỳ liue w̃ them, beleue so: thẽ especially whom they take to be the holiest, the wisest, ỳ most religious, & persuade them selues ỳ their heades can not erre: So ỳ if they had chanced to haue bene borne in any other countrie or religion, they would as easely haue bene persuaded to it as to that which now they holde and are persuaded is true,

seeing

seeing their knowledge is gotten by reason and discourse of man, not giuen of God and from aboue, but cold, fleshly, weake, and very changeable which hath no other end but a peculiar respect of his owne, and nothing lesse then to be touched with the glorie of God. Neither doe they receiue Jesus Christe for such an one, as he is offred of God the father in the Gospel by a liuely faith proper to the elect, but while they professe his name, they spoile him of his glorie, vertue, and dignitie, to transferre it to creatures and mens inuentions in steade of the Creator.

The Christian can not be knowen by the light of mās sense

And therefore it foloweth, that this man which we speake of, cā not be discerned from other by any iudgement of mans sense & reason, but by a spiritual iudgement by comparing spiritual things with spirituall things: for the Christian people are but a smal flock, contemptible, scattred here one & there one in ỹ thickest of a number that are falsely called the people of God and Christians, separate from ỹ cōmō order of mē, & set apart as a treasure ỹ God reserueth for him self, hidde & withdrawē from ỹ sight & knowledge of mē, as a few graines of corne vnder a great deale of chaf in a floore: so ỹ it is not ỹ reputatiō, nobilitie, greatnes, wisdō, deuotiō or other appe-

rance that man estemeth (be it neuer so glorious) which we haue to respect, as S. Paul willeth the Corinth. to consider, ỳ there are but a few called amongst them, a few wise, a few noble, a fewe mightie, & of authoritie after the flesh: neither haue we to respect the title, or outward profession, ne yet the outward signe of Baptisme, as it is written, All they that are of Israel, are not Israelites, nor all they Abrahams children, which are borne of Abraham, although they haue all one selfe same marke of Circumcision: but it is the marke of the Spirit of God, which we must haue regard vnto, seeing that all signes and appearances, because they are onely without, are vnprofitable, without the holy working of the inward, wherein truely consisteth the witnesse, whereby a Christian man may know him self. And the first effect of this inward vertue of God, is that which the Scripture calleth Adoption, which is not common to all the world, as Iesus Christ giueth vs to vnderstãd, saying, That he prayeth not the father for the world, but for them, whom the father hath giuen him, as it is said in an other place, That ỳ praise of ỳ adoption is not of men, but of God, according to his good pleasure and grace giuẽ in Christ, before the

The onely marke of ỳ spirit of God, causeth vs to knowe a Christian.

founda-

foundations of the world were layde. So, euen as it is said that Christ dwelleth in vs by the spirit of God, euen so doth man know, and is knowen to be a Christian, by the felowship of the same spirit, as by that marke wherewith the heauenly father sealeth and marketh the heart of his elect in assurance of their adoptiõ, & wherby he knoweth thẽ, whõ he hath quickened frõ heauen by his most secret vertue, which no sense of man is able to perceiue, being in it self very high & of great maiestie, & in outward appearãce vile & beggerly, wherby euery Christian mã hath such a conformitie with Christ, that as the world did not know him, so neither is he knowen to the world, for as much as ẏ world which hath receiued nothing but the spirit of the world, hath no vnderstanding of those things which sauor of ẏ spirit of God. For, saith S. Paul euẽ as no man knoweth ẏ things that are in mã, but only ẏ spirit of man, euen so no mã knoweth the things of God, but the spirit of God.

So then, a man can not iudge, no not of him self, whether he be a Christian or no, vnlesse it be by the light of this spirit of God ẏ is giuen him, as S. Iohn witnesseth speaking in the persone of euerie Christian, saying after this sort: Hereby we know ẏ God dwel-

How a man may knowe that he is a Christian.

leth in vs, euen by the holy Ghost whom he hath giuen vs. And this he sayeth vpon certaine knowledge, & not by gessing, according to that that S. Paul sayeth, That the same spirit beareth recorde with our spirit, that we are the children of God, and that it is not by the spirit of the worlde, but by the spirit of God, that we knowe those thinges which are giuen vs of God, to wit, our adoption, & hope of euerlasting life, and more, that we are able to say and to say truely, ỹ they are none of Christes which haue not this inward witnes of the spirit: and againe, that they beare about them a witnes & condẽnation against them selues, which doubt whether they possesse Christ and be of his bodie or no, hauing no assurance by certaintie of faith, to be out of doubt and vpon sure ground both for this present and for the time to come, and suche faith as Iesus Christ assureth vs, that al that are his shall haue, saying in this wise to his Apostles, the spirit of trueth which ỹ world can not receiue, because it seeth him not, ne knoweth him, but you knowe him, for he dwelleth in you, and shalbe in you. And in deede seeing that continuance is a necessarie thing for saluation, what faith were it if it had not with it assurance and certaintie to

Faith is not without assurance of continuance.

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continue: Nowe the trueth is so, that whosoeuer hath the gift of faith to beleeue, hath also the gift of perseuerance to continue, considering that faith is not a persuasion for a daye and a thing that sodenly vanisheth away, but a stedfast and well rooted persuasion in the heart to continue all the life long, as saint Paule boasteth boldely in many places of his election, and persuadeth other to doe the lyke, vpon a glorie whiche is not grounded vpon any thing that is in man, but in the goodnes of God, saying, That hee knoweth, whome he beleeueth, and that he is one of them, whome Christ came to saue, that hee wayteth for the Croune of glorie, and is sure that nothing can separate him from the loue of God in Iesus Christe, as one that was chosen before the foundation of the worlde was layed. Whiche thing fleshly mẽ can not do, because they know not what the spirit of God meaneth, being not regenerate, and for that cause hauing so base an heart, so vile, and abiect through sinne, that they can not persuade themselues that God loued thẽ so well, as to saue thẽ by ỹ death of his only & derely beloued sõne: & that he was so liberall, as to giue them paradise, vnlesse

they deserue it by their workes and merites, where as the regenerate haue within them such a feeling of the loue of God in Christ, that they see them selues out of doubt most assuredly saued in him, and can not perswade them selues that Christ, to whom the father hath giuen all power to iudge, can pronosice sentence against those his brethren and mẽbers, for whom he died vpon the Crosse.

Man knoweth himselfe to be a Christian by the effects of Gods spirit in him.

This Christian mã hath a certaine knowledge by the effects which the same spirit of God bringeth forth in him, that he hath this gift of faith, for as sone as hee causeth him through his vertue and mightie working to feele a peace and vnspeakeable rest in his cõscience, that appeaseth, contenteth and satisfieth it, he mainteineth him in a spiritual ioy, increaseth the studie of good workes in him, inflameth him in ỹ loue of God, maketh him delight in his word, & in the same word to behold the face of God, gracious, louing, and fauourable, with suche an assurance of his grace, that he reioyceth and triumpheth with a bolde and cherefull countenance in ỹ hope of euerlasting glorie, in so muche that he is not afrayed to present him selfe before his God, and call vpon hym as his father, with perfect assurance to obteine at his handes

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what soeuer is necessarie for him: whiche were impossible for him to do, if he were not moued & enforced thereunto through some heauēly and diuine working which surmounteth all the force and strength that is or can be in man. For from whence might this assurance of the good wil of God procede, and that the man is colde and altogyther senseless of him selfe, voyd of al motion or bent to pray to him, could be moued to repayre vnto him with such a cōfidence, and yet godly notwithstanding, hauing grieuously offended him, were it not through his diuine and heauenly working: whiche the Christian man may easely perceyue moreouer by this, that it engendreth in him a loue of Justice, and on the other side, a hatred of sinne, by an alteration of affections, pleasures and displeasures for other then before, to wit, suche as are in al them, whose eyes the Prince of this worlde hath blinded. And yet notwithstanding trueth it is that he feeleth a continuall combat of the spirit and the flesh in him self, whiche hindereth him from perfecting his workes, but yet so it is, that though sin dwell in him, yet it doeth not reigne in him. And such are the effectes, whereby the Christian man commeth to the experience and feeling

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of his fayth, & so consequently of his electiõ.

For a Christian man striueth not to enter into the Sanctuarie of Gods wisedome to informe him selfe of Gods predestination, & secret counsell, as some rashe headed & more bold then godly wyse will nedes intrude and thrust in them selues most arrogantly in to the secretes of God, finding nothing in the ende, but a mase which they are neuer able to get out of: for neyther is it meete that the height of the wisedome of God shoulde be subiect to the sense of man, to seeke it out euen to his euerlastingnes. But the Christian being once come to the way of fayth, & holding him selfe stedfastly there, is led from step to step euen to the King of heauens chãber, as S. Augustin speaketh, there to beholde the treasure of his Election, and yet for all that doeth not become thereby negligent and dissolute, but cleane contrarie, doth after that more diligently applie him selfe to God, to be his instrument of righteousnes, continuing most reuerently to make his election more steady and sure by good workes, which God hath prepared for his Elect to walke in.

Man is not made negligent by knowing that he is chosen to lyfe.

But we must vnderstande that this light whiche is in the children of God, whereby they

they haue this knowledge in thē selues that they are Christians, reacheth to no further assurance then of them selues: for they are not able to knowe assuredly of an other man that that they knowe to be in them selues, by reason of that hypocrisie that is naturally in the heart of mā, wholly disguysed and sealed with a thousand kinde of maskings, wherewith he deceyueth not onely other men, but him selfe also: and moreouer because this priuiledge of sounding mens hearts, & knowing men within, belongeth properly to God alone, who hath reserued to him selfe the knowledge of his, as he keepeth them close vnder his seale, as S. Paul sayeth, yea at such time as when they do not as yet eyther knowe him, or them selues. Surely the sight of man is too weake to enter so farre as to iudge assuredly whether the seede of the word of God be rooted deepe ynough in any mans heart to remayne there. And to the end he should not rashly take so much vpon him, God hath taken a good order for it, warning vs dayly by experience, howe farre his secret iudgements passe our capacitie: for oftentimes we see those men brought into the right way, whiche seemed to vs to be vtterly cast away and lost children. As on the other

To know in an other beside him self, whether he be a Christian or no.

other side, we see a nomber fal, which seemed to vs to stand very fast, being true as S. Augustin sayeth, That according to the secret and hidden counsell of God, there are many sheepe without the Church, & many wolues within. And in deede there is in a nomber such a likelyhood and resemblance of a Christian, vnder a cloake of hypocrisie, that they seeme to haue the selfe same beginning and grounde of fayth, which the Christian hath, which causeth vs that we can not iudge of them aright as we should. For moreouer & beside that they haue the self same name that the other haue, and be likewise in the selfe same companie, make profession of one selfe same doctrine, receyue ỹ same Sacraments, they are sometimes touched with some taste of the worde of God, and do reuerence it, yea and that so far forth that they thinke it great impietie to contemne it and despise it: and haue moreouer such a taste of heauẽly gifts, as the Apostle him selfe witnesseth in the Epistle to ỹ Hebrewes, that thei seeme both to them selues and to other that see them, to be no lesse accõpted of then the rest of the faithfull. And yet it falleth out so in the end, that they shewe them selues to be nothing lesse then Christians, thus deceyuing them selues.

The hypocrisie of the false Christian hath great affinitie with the true.

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within them selues, because they can not thoughly examine them selues in their heartes, nor make good proofe of them selues whether Christ dwel in them or no, so full of vanitie is the heart of man.

For thus it is, that the seede of the worde of God hath not life in them to continue and dwell there without corruption: though it seeme to haue taken roote in them, yet it is not liuely, so that, the taste which they get of the goodnes of God, is but for a whyle, and yet that too very confused, and very irresolute: and in like sort, in that that God lighteneth their vnderstandings and maketh them knowe his grace, it is without ingrauing ỹ true efficacie in them, which is impryinted in ỹ Christians heart, which they neuer knew, because they receyue not the vertue of the Spirit of GOD in deede, ne haue the true clearenes of fayth but onely to serue them for greater condemnation, and make them voyde of all excuse. And in that that God entreth into their heartes, it is to no other ende but that his bountie and trueth may be knowen to them by the Spirit of vnderstãding, without further cõmunicating with them, the Spirit of adoption. And this is the matter, why though want of ablenes to compre-

The difference betwene the true and counterfeit Christian.

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hende his vnchangeable will, they can not constantly embrace his trueth to haue more then a light and sly knowledge of it, nor haue an earnest desire to loue God heartily as his children do. Hereof it followeth, that a man can no more know certaynely, whether an other man be a true Christian or no, then he can in a ground sowed with diuers seedes, knowe one seede from another, which shall bring forth fruit & which shal not, yea though it haue already put forth, yea and that more is, though it be al eared. Wherefore euen as Solon sayed to Cresus King of Lydia, that no man is to be counted happie before his deathes day, because of many miseries and calamities which may befall him: euen so I say, that no one mã can know an other man thorowly to be a Christian, (whiche is the greatest felicitie that is) before ẏ ende of his race. And for this ende and purpose Iesus ẏ sonne of Sirach warneth vs to iudge of no man before his death, because, sayeth he, that is the time wherein a man sheweth what he hath bin all his lyfe long. For some shew euident tokens, that they were neuer other before God but Christians, though whyle they liued, they neuer made any shewe of it: other some, that thei were neuer Christians, though

It is impossible to know who is a true Christian before he dye.

they

they made shewe of that profession a great nomber of yeeres: for witnes wherof, let vs take Iudas on the one side, and the thief that was hanged with Christ on the other. This is a poynt which we must alwayes haue recourse vnto, that such as God hath chosen to be true Christians, shalbe true Christians, what malice & vnbeliefe soeuer they be presently giuen vnto: and they also on the other side, of whome he hath foreseene that they shall be wicked and infidels, shalbe such be they neuer so good and of a true profession at this instant: for he is a Christian alwayes, which hath bin foreknowen and appoynted before from the beginning to be a Christian.

A Christian man may be knowen by the iudgement of charitie, and how?

So then it appeareth that there is great difference betwene that iudgement whiche a Christian man may make of him selfe, and ỳ iudgement which he can make of an other man, because the certeintie of faith remayneth shut vp within, and stretcheth not so far as to be knowen in other, seeing that the Spirit of GOD beareth all the elect witnesse of their calling. But as for an other man, wee knowe not howe to iudge of him, saue onely by the outwarde man, whiche is often tymes very deceyueable.

And

And yet notwithstanding by the iudgement of charitie we may accompt him for a Christian, in whom we finde, (so farre as the eye of man is able to reach) the seede of the word not to be fruitlesse, that is to say, that ỹ preaching of the Gospel is not only in worde, but in vertue of the holy Ghost, considering that where we see the signes of Gods election as we take them, there we haue occasiõ to hope well, and not defraude our neighbour of a charitable, friendly, and louing iudgement. For moreouer and beside that the good nature which ought to be in a Christiã, leadeth vs to hope well of al men. S. Paul writing to the Thessalonians, is so bolde as to assure them, that their election is of God, speaking as it were vpon a certaintie of knowledge grounded vpon notable signes and markes of the vertue of the holy Ghost, which he sayeth, he sawe in them, by euident effectes of fayth, the carefull and paynefull charitie towardes their neighbours, the sure hope and stedfast continuance in wayting for the manifestation of Iesus Christe, with pacience which surmounteth all wearines both of the length of time, and of all afflictions of the world whatsoeuer. The like he doeth particularly in Timothies respect, to whome he

writeth,

writeth, That he assureth him self that faith and true religion dwelleth in him, iudging so of the certeintie of the cause which is hidden to all men, by the apparant effects thereof, euen as if it were visible. And so we in like sorte, by a charitable iudgement, may iudge, or at the least, perswade our selues wel of our brethren, in whom we perceyue like fruites and actions of the Spirit of God, to take & accompt them for Christians. For as we iudge by the outward motions of the bodie, that there is a soule in the bodie: so may we perceyue by his workes whether the spirit of God be in man or no, seeing that euen as the soule which liueth not idle within mans bodie, sheweth it self by that vertue and vigour which it distributeth to the members, and to eche part of the bodie: euen so the Spirit of God that is in man, is not idle but sheweth what power it is of, in the man in whome it is: and sheweth it selfe effectually by a conformitie with Christ who liueth in him, and gyueth life to his members whiche he communicateth with them, and powreth out vpõ them by the vertue of his Spirit, which is, as you would say, the general soule of al the childrẽ of God, not respecting the substance, but the grace: so that, euen as we thinke that

the graffe is well ioyned to the ſubſtance of the tree which it is graffed into, when we ſee it bring forth fruite out of the ſame tree, by that ſtrength which it receyueth of the ſame roote: euen ſo we know that a man is truely ingrafted and made one body with Chriſt, when through one ſelfe ſame force of the Spirit, he bringeth forth fruit in Chriſt.

To know a reprobate man.

But as for the knowledge of a reprobate man, it is a thing ſo ſecret and hidde to men, that they can neuer iudge of it certeinly, vnleſſe they haue ſome extraordinarie reuelation: for be it that we finde neuer ſo euil ſignes and tokens in any man, what is he that can tell whether God haue reſerued mercy for him in ſtore or no, vnto the latter ende of his lyfe, though he haue ſpent it wholly in wickedneſſe? Therefore ſeeing in deede it was not expedient nor mete for vs to haue knowledge to diſcerne the one from the other, leſt that thereby we ſhoulde become to colde in charitie towardes all, as we owe to all, as though all men were our brethren in Chriſt, it is ſufficient that this chaffe ſhall be ſeparate from the corne at the latter day. So then this onely remayneth, that we knowe diſtinctly and particularly, what the operations of ỹ holy Ghoſt in man are, becauſe there

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is no other way to knowe a Christian man outwardly by, but by them.

And seeing it is so as we haue saide, that a Christiã man, is a man made a new creature as touching his nature, by a seconde byrth, it is euident, that that can not be done vnlesse the first nature dye, and this man put of the flesshe, that is to say, his first nature which is corrupt, euen that which we bring with vs from our mothers wombes, which is called the old man. For he can not in any wyse be capable of the kingdome of heauen, vnlesse he be destroyed and brought to naught by the swoorde of the Spirit, to the ende that death may make a riddance of all the operacions of the flesshe, which sinne worketh in him. For as long as we are Adams children, and nothing els but men, we are suche slaues to sinne, that we can do nothing but sinne, vntil we be made new men by the death of the first man, and haue passed by meanes of the communication of the death of Christ to the participation of his life. These two pointes, to wit, Mortification, and Uiuification, whiche can not be separate the one from the other, are out of doubt ỹ chiefest operations of the holy Ghost in a Christian man: so that, euen as Christe dyed to destroy sinne, passing by

To knowe a Christian man by the outward effectes of the holy Ghost in him.

Mortification and Sanctification, two of the chiefest effects of the Spirit of God in a Christian.

death to euerlasting lyfe, in that flesshe which he toke of vs: euē so this man is dead in him selfe, and renued to a better life, accompanied with meete & conuenient workes for it: and such as may witnes that he is a trewe member of Christ, by casting downe of him selfe, of his owne wisedome, and reason, and al his affections and passions, which casting downe of him selfe proceedeth from a liuely tast and feeling of the goodnes of our heauenly Father, whereby man is knowen to be Gods chylde, and inheritour of al his blessings: for this can not be, but forthwith his vyle, base, carnal and earthely affections vanishe away and become dead in him, by reason of ỹ great light of fayth, which darkeneth & putteth out all the false light of our corrupt nature.

Wherefore, a Christian man doeth then in deede shewe him selfe to be a right Christiā, when the death of Christ, which hath a certayne force in it to expell and cast out the wickednes of our flesshe, and his resurrection whereby there is rayled vp in vs the state & condition of a better nature, shew their fruit in him, as by Baptisme we are made partakers of this grace. So that al knowledge of Jesus Christe, that hath not this vertue to followe it, is naked and bare, and al baptisme

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without it vnprofitable and nothing worth: for there commeth no man to Christ, or is receyued into the grace of Christ, but the efficacie of his death appeareth in him, & beareth about a shew and token of it in him by mortification of the flesh, and quickening of the spirit, as hauing passed out of this first nature, into ỹ nature of Christ by a spirituall renewing, which sheweth it selfe by framing the course of our life anew, wherein who so is forwost, sheweth that he hath profited most in the knowledge of God: And we may not thinke that the benefit of the death and resurrection of Jesus Christ belongeth to any other, saue onely to them which shew forth a new lyfe, & of a right affection of heart, some sooner, some later, giue them selues to holynes and cleannes, wherein standeth the band of the coniunction that is betwene God and vs, and the certayne badge and marke of a Christian man, wherby the children of God, as S. Iohn sayth, are knowen from the children of the deuill.

Note

For which cause, Jesus Christ speaking of this sanctificatiõ to his Apostles, as of a true marke wherby his are knowen, sayed, that it is the wedding garment, whereby as by the bridegromes cloth & liuerie, those ỹ are bid-

Holynes of lyfe is a marke of a Christian.

den to the mariage feast are knowē from o-
ther. And the Apostle sayth to the same pur-
pose, that without this cleannes no man can
see God, nor be ioyned to him, to cleaue fast to
him. And it is impossible for ẏ spirit of adop-
tion to be in one, but the spirit of sanctificatiō
must also nedes be in him: for by it, it is that
ẏ faithful are called Saincts, as sanctified &
made holy of God, consecrated & set apart frō
prophane & common vse, & separated from al
earthly filthines & defyling of the flesh, as the
vessels, garments, temples, & swete smelling
sacrifices were, which might not be applyed
to any other vse, but that ẏ was holy and de-
dicate to the glorie of God. For it is meete ẏ
they that are lightened with the doctrine of
saluation, should shewe them selues an other
sort of men, then they that walke after ẏ va-
nitie of their owne braines, being ouercoue-
red with darknes, because they neuer felt any
light of trueth: so that to finde an holy mā in
deede (which is the Christian man) we neede
not seeke him in an heremitage or desert, or
in some close place that is walled about, sepa-
rate from the conuersation and common life
of men, eyther in garments, meate, ceremo-
nies, or what other obseruation soeuer of cor-
ruptible things, and other forme of holynes

An holy man.

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inuented by men, with a kinde of wisedome in superstition and humblenes of spirit, and contempt of the body vnder a cloke of fayned obedience, pleasant in shew to mans reason: but in the onely working of the holy Ghost, which transformeth soules into that holynes which he hath him self, and frameth them in such wyse to newe thoughts and affections, that we may wel say, they are other then they were before, as wrought in his knowledge and to his image that made them.

Which thing appeareth not only within through an inward and spirituall feeling of a pure conscience cleansed from wicked affections, assisted thereunto with a feare of God, and faith, and hope, and patience, and inuocation: but also without through a cõtinual exercise of godlynes, voyde of all superstition, which might lessen or darken the glorie of God, by giuing that to other which is proper to him: as also by peace and ioy of cõscience, meekenes, goodnes, vpright dealing, iustice, sobrenes, temperancie, & other fruites of the Spirit, contrarie to the fruites of the flesh, whiche are, vncleannes, filthines, idolatrie, sectes, heresies, dissolutenes, enimities, seditions, outrages, murders, theftes, & other such like, which are cõtrary to brotherly charitie,

Charitie a marke of Christians.

which Jesus Christ telleth vs, is an other marke & tokē, wherby they ẏ are his are marked & knowē to be his disciples: not only by a cōmon loue towards al men, as al men are one flesh, and al created and fashioned to the image of God, but also by a special & mutuall loue the one towards the other, so much the more straight and precise, by how much the image of God shineth more clearely in thē, whom he hath before regenerate.

And therfore, as by mortifying of him self, the Christiā man forgetteth him self, & whatsoeuer is about him, to liue in God, referring the partes of his life to him, as to their onely end, without further searche of things that please him selfe, but suche onely as please him, and as he well lyketh of for the aduancement of his glorie: and so by this way & effect of mortification, he casteth of al consideration of him self, and layeth aside all fleshly affectiō to giue him self wholly to his neighbour, and preferreth the profit of his neighbour, before any respect of him self: So that this loue is an other manner of loue, thē that naturall loue which is common to all men, which is nothing els, to speake truely, but a loue of our selues, accordingly as euery man is inclined to haue a care of him selfe,

A differēce betwene Charitie and the loue of our selues.

and

and so to seeke his owne profyte and gayne: neither is there any more agreement betweene them, then is betweene fyre and water, for the loue of our selues keepeth all our senses so well occupied, that this Christian and brotherly loue, is wholly banished. And therefore S. Iohn sayeth playnely, That all they that haue a right feeling of it, knowe that they are passed from death to life, and they that haue no feeling of it, remaine in death, that is to say, thei ẏ are not regenerat.

And in deede, the bond of perfection consisteth in loue, for loue is the marke and end whereat the Lawe shooteth, and wherin the end of sanctification standeth, as whereby euery one of vs hath to witnes to the world, what loue we beare to God, whom we loue in our brethren. Considering that this loue is so ioyned and coupled with the loue of God, that it can in no wyse be separate from it, because it procedeth from the loue of God, as the effect from the cause: and in this it is, to be short, wherein stãdeth the right rule of life, whereby the Christian man frameth all his actions and moderateth the right vse of the giftes of God. And therefore whatsoeuer is not squared by it, is false, and all vertues be they neuer so excellent, are without it, no-

it, nothing els but a wynde that puffeth men vp with pryde and vanitie, and a vaine painting or vnprofitable sound, that is to saye, a thing of nothing, and that more is, a stinking and abominable thing before God.

A Christian man withdraweth not him self frō doing.

And therefore we must not thus thinke of a Christian man, that he is a man withdrawen a side from all other men, liuing in a solitarie place, or so dedicate to a contemplatiue life, as they call it, as that thereby he is distract from such actions of conuersatiō, as are behoueable and necessarie for the interteinement of the societie of men. Seing that men are borne one for an other, to communicate one with an other for the maintenance of the societie of mankinde, and not to bereue our neighbours of that duetie we owe them, if we wil not be taken for theeues before God. Considering that we were not placed here in this world, to liue solitarily as wylde and brute beastes, but to liue amongst companie, and to make other men partakers of that which God hath bestowed vpō eche of vs, and there is nothing wherein men are said to followe God so muche in, as in employing them selues charitably one for another, for the profit of one an other, as in deede that vertue is the best of all, that is profitable to

ble to the most.

Therefore the Christian, is a man that hath dayly conuersatiō with other men, that applieth him selfe indifferently to all conditions and trades of life, whereunto he findeth him selfe rightly called, and therein employeth him selfe faithfully to the profit of the societie of mankinde, whether it be in respect of a priuate life and the dealinges thereunto belonging, or in regarde of the common weale, whiche is to be folowed without his owne houle: So that as a sonne he rendereth the duetie of obedience and subiection to his father and mother, and helpeth them as much as he can: as a seruant, he sheweth him selfe seruiceable to his master, and diligent to please him, as of a free and wylling heart, seruing God and not man: as on the other syde, if he be a master, hee entreateth his seruantes gently, and is not to rigorous and churlishe towardes them, hauing alwayes an eye to God, as to the Lorde and Master of all: and if he be a Father, he vseth his children louingly and gently as is meete for their persones, trayneth vp and frameth theyr lyues in good maners: and last, if hee be an husbande, he rendreth that beneuolence, that is due vnto his wife, for we

The Christian man employeth him selfe to euery trade of life, both priuate and publique.

The priuate state.

for we may not thinke, that this man is of the number of those, whiche forsake the remedy that God hath established for auoiding of fornication, and will nedes vpon an headines ouercome the necessitie of nature, rashly assuring them selues that God will helpe them, which he promiseth to none but to thē that walke in his wayes, ne giueth the gift of continencie at all times to all men.

Moreouer the order and frame of an houshold, is so well perceiued in the house of a Christian, that he him self as Pastoure of his familie, instructeth it diligently in the feare of God, and keepeth it in good and Godly discipline by continual exercise in Godlines. So that in his house, you shall finde the chast wife, the shamefaced, plaine, & modest wife, decked without as she is within, no painted nor masked thing, rendring true obedience to her husband, and hauing an eye vpon her familie, her seruants, her children: the master, father, and husbande, euery one in his degree employing him selfe syncerely in his duetie and office, approuing his doings as before God.

The publique state.

And as for other offices & dealings which are not houshold matters, and are without his house, as an inferiour and subiect, he re-

uerenceth the higher powers, & submitteth him selfe willingly to them, as to Gods ordinances, whose minde is by this order, to gouerne the worlde and keepe the state of mankinde in peace and tranquillitie, payeth them their tributes and dueties, and submitteth him selfe freely and frankely to obey their lawes and commandementes, not onely for necessities sake, because he can not resist thē without danger of being punished for it, but also for conscience sake, bound to do it by the worde of God. He honoreth the Ministers & Pastours of the Church, as Gods messengers, and sheweth him self ready and frameable to their teaching, frequenteth the holy assemblies, and vseth all meanes he can, that are profitable to nourishe and mainteine the seruice of God. And againe, as superiour and placed in higher roume aboue other, he hath a care to execute his charge faithfully, to defende the good, punish ỹ wicked, as al power and authoritie of man, is bound to serue the commoditie and profit of the subiects. If he be a pastour, he ministreth the word of God faithfully, and marreth not the doctrine of saluation, he keepeth it in his puritie, and instructeth the people both in good doctrine & in good example of life, and vsurpeth no rule

or bio-

or violent & tyrãnous Lordlines ouer his fellowes nor inferiours, but seketh the commoditie and profite of all them that hee hath charge of.

Where there is mutuall charitie, there is also mutuall seruitude.

So then the condition of all men is this, that they are mutually bounde one to an other, so that none of vs may exempt him selfe from subiection, and therefore whersoeuer there is loue of one toward an other, there is also interchangeable seruice. The highest Kings and Princes that are, are not exempt from it, for God hath placed them in preeminence to serue, as the members of the bodie, what preeminence and prerogatiue soeuer the one hath ouer the other, yet notwithstanding serue one an other, vsing such powers as God hath put in them, to the profit of the whole bodie, receiuing no other commoditie but that which ariseth of the profite of the whole, and is powred out vpon the whole bodie.

The Christian loketh alwayes to his calling.

And for this cause, the Christiã man hath his eyes alwayes bent vpon his vocation, as vpon a principle and ground whereby to gouerne him self a right, necessarie in al things to keepe the right waye, taketh heede he do not ambitiously and rashlye, take vpon him many and sondrie charges and offices togither,

ther, that he attempt not more then his calling will beare, and medleth not rashly with those things which do nothing cõcerne him, but contenteth him selfe with his present cõdition, whatsoeuer it be, whether great or smal, rich or poore, honorable or base, he followeth it and continueth in it constantly, and passeth not his bounds, nor changeth it without iust cause. For his affections are ruled, & he bridleth his naturall & inordinate desires which couet commonly more then mã hath, measuring his sufficiẽcie by the will of God, which he knoweth by that that befalleth him: and taketh all as from him, and by his prouidence, whereunto he referreth the whole cõduct of him selfe, and whatsoeuer concerneth him, so that he wil do nothing, nor take ought vpon him of his owne head, but as a simple toole & instrument submitteth himself to the conduct of his master and workeman, who is the Lord of all.

And therfore in what state soeuer he finde him self, either high or lowe, rich or poore, he beareth him selfe alwayes moderatly and as it were, in an euen balance. Hauing aboundance of richesse, honours, and heauenly blessinges, plentifully poured vpon his soule, hee easely frameth hym selfe to beare hym selfe

The Christian is content with his state.

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selfe after one sorte in what so euer state may befall him in this present life, making nothyng so great accompt of earthly and transitorie things, as men cõmonly do verie vainely and foolishly. To be short, the Christian man, is a vessel of honour, sanctified to euerie good worke, and a man that walketh after the spirit, and not after the flesh, and as Jesus Christ sayth, that bringeth forth good things out of the treasure of his heart and spirituall vertue that is in him: for he is the good tree which is knowē by his good fruite it beareth. And a man clad with the garment of light, that walketh honestly as at midday in all mens eyes, being a paterne of good workes, and a lampe lightened with the spirit of God, that shineth in the darkenes of the world by purenes of life, in whom there is not one piece or portiō of his life, but yeldeth a good and sweete sauour of holines & loue to the glorie of God, and profit of his neighbour, whether we marke his talke, which is powdred with salt, accordingly as the worde of God dwelleth plentifully in him, and with such a grace, that he is able to draw his hearers by reason of the commoditie and profit that commeth by his talke, either to his modest behauiour, being very meeke and graue,

The qualities of a Christian.

or to

or to his actions which tende to nothing but to goodnes & honestie before men, labouring by his good conuersation to edifie all men to the aduancement of their saluation. And all this he doeth, because he feeleth within hym selfe that he is called to so high a degree of honour as to be the childe of God, which moueth him with great earnestnes, and zeale of spirite to do an infinite sort of good workes to the glorie of God, and to frame himselfe to be manered and facioned as becommeth so high a state as he is placed in.

And though these markes may seeme to be sufficient to knowe a true Christian by, yet notwithstanding beside those markes of holines and charitie, there is the marke of the crosse, farre more apparant and to be perceiued in the sight of man, to teache vs more plainely that the knowing of a Christian mã standeth in the mortification of the outward man outwardly, as the former did in the inward man. And yet both the one and the other proceede out of one head, which is the felowship we haue with Christe, which can not be separate frõ the crosse. For this cause the doctrine of the Gospel is called the word of the Crosse, because the worlde doeth for the most parte, hate it, as the wisdome of mã

Of ỹ marke of the crosse

is wholly cõtrarie to the wisedome of God: the one seeking Gods glorie, the other, the glorie of the flesh, which is so much the more enemy to the first, because the light of ỹ Gospel discouereth the darknes of it, & the trueth of the Gospel maketh manifest and bringeth to light the errours and lies of the flesh. And because the world can not indure it, & seeth that it can not mainteine it self in credit, by ỹ way of trueth and peace, it striueth to do it by the way of lying, cogging, and violence, as it is in deede a lier & murderer: so that they that are accompted and taken for the wisest, the discretest, of greatest power and holines, are sometimes the first that band them selues against the trueth of God, as they that feele them selues most greeued. And therfore the Iewes did more hainously a great deale persecute Christ then the Gentiles, & amongst them the Pharisies and high Priests more then the common people: and so at this day, the chiefest among the false Christians and members of Antichriste, are enemies to Christ, more than other, so that the saying of saint Paule is found true in all times, That they which are after the flesh, alwayes persecute thẽ, that are after the spirit. for though they do not imprison all, nor banish all, nor con-

confiscate all Christians goodes, nor burne all, or behead all, or hang all, yet at the lest wyse, there are fewe that scape their scoffes and mockes, their reuiles and tantes, their gnashing of teeth and shaking their heads at them. for this is a sure saying and worthy to be receyued, that all that will liue faythfullye in Jesus Christe, must suffer persecution.

The condition of the Christian is to beare the crosse.

So that all the children of God haue this condition layed vpon thē, to beare the crosse of Christ, as men appointed to it, by the wyll of the heauenly Father, who hath decreed this with him selfe to obserue this order and meanes in gouerning his childrē, that he wil exercise thē in this life with diuers crosses: and for that cause Jesus Christ him selfe the elder brother was consecrate by afflictions, and so entred into the preferrement of saluation. And so must all they that followe him, beare the same liuerie and cognissance vpon them, as he him selfe shewed plaine inough, saying to his Apostles, No man can be said to be his disciple, but he ẏ taketh vp his crosse & followeth him. And in an other place, That the childrē of God shalbe knowē frō other by this, ẏ ẏ world shal hate thē, as he was hated first. And in deede if we looke vpon Abrahā

Abraham a paterne of ỹ Christians.

the paterne of our faith, which is a sufficient example for vs, so that we neede not alleage any other, we may see that the promisse of adoption was no soner made him, but he was by and by commaunded to depart from his house, and forsake his parentes, his own cõtrie, and other cõmodities, to be a pilgryme and a stranger vpon the earth, subiect to a perpetuall kinde of crosse. And surely that man can not haue a certain profe within him self, that he is a Christian, ỹ is vnwilling to be subiect to this state & condition, which the master, & head, and Lord of al, was willingly subiect to, for vs all, & who is a liuely paterne for vs to folowe.

Conformitie to Christ by ỹ Crosse.

For the free adoption, wherein consisteth mens saluatiõ, can not be separate frõ Gods euerlasting decree, which hath made all his children subiect to beare the Crosse: and because there shalbe none inheritour of heauẽ, which is not first made like to the only sonne of God. For as he hath ỹ chiefest & best place amongest al the children of God, as amongst men, the eldest sonne beareth the name of the house: so is he appointed to be their paterne, by whom they must be framed as it were by line and square, to the end they refuse nothing which he was subiect vnto: and that

in so

in so doing, they may euerie one in his place, be ioyned and coupled together with their head, who is placed in the highest degree, not onely to be aboue all, but also to holde all thē that are coupled togither with him vnder one selfsame marke of brotherhood and honour. And as kings & princes of this world, haue their honours and praises, wherewith they crowne the noble and valiant actes of their soldiers: so this soueraigne King and Prince Iesus Christ honoreth thē with his markes, whom he vseth in matters of great weight, to ẏ ende they may appeare glorious with him aboue the rest.

A difference betwene the crosse of the Christians, and ẏ worldly crosses.

Hereby it appeareth, how farre this marke of ẏ crosse which is proper to ẏ Christiās differeth frō ẏ which al ẏ world tasteth of, seing the case standeth so, ẏ there is no mā can say, that he is exēpt frō miserie, affliction, & trouble in this life. For where as the other which al mē taste of, is a signe of ẏ curse of God to the wicked, this crosse which is sanctified of God, is a signe of blessing, & wholsom for thē that beare it, & therfore they should be deceiued ẏ should thinke, that they which suffer in this warfare against sinne, should be thought to suffer for sinne, as ẏ worldlings do in their sufferāces: cōsidering ẏ by this crosse, God

God procureth our saluation by ỹ Crosse.

procureth the saluation of his people, vsing it as an instrument and help fit for the aduãcing of regeneration begun in them, both to beate downe the foolishe & vaine confidence of the flesh, and to breake in pieces the veile of hypocrisie, which is naturally in it, and also to bridle his intemperancie. For the whole nature of mã is so prone to boast it self proudly and presumptuously of his vertue & sufficiencie, that it is needefull to shewe him his frailetie, as it were with the finger & before his eyes, to the ende he may be humbled and brought to a more true & certain knowledge of him self by a liuely feeling of his feblenes, and learne to cal for strength from the Lord,

A comparison of man with the sea

as Jonas did, saying, I remembred the Lord when my soule was in anguishe: & Dauid, when I was in tribulatiõ, I cried to ỹ Lord: for it fareth so with men, as it doeth with the sea, which would be infected and stinke, if it were not troubled with ỹ windes: so would men be naught, if they were not sometimes tossed with afflictions.

The crosse serueth for a certaintie of our electiõ.

And therfore as ỹ worldly crosse serueth the world for a witnes of his cõdemnation, so this crosse being sanctified is an assurance and certaintie to the elect of their election, adoption, & felowship they haue with Christ, the rest of his afflictiõs being accõplished in them,

thē, as mēbers & parte of him. For as Christ suffred once in him self, so suffreth he daily in his members, as the head suffreth with the parts of the bodie. And so his members are made like to him by ẏ same tryal of obediēce, with such a grace, ẏ moreouer & beside they are quit & exempt frō those paines which all men deserue generally for their sinnes, they are honorably marked with the markes and badges of his sonne, for ẏ the Father appointed they should be afflicted for his name. And wheras he might by good reason haue made thē suffer more grieuously, yea as shamefull thieues, murderers, robbers, & euil doers, he maketh thē suffer as innocents laying vpon them the persone of his sonne, and causeth them to suffer for his sake.

Iesus Christ suffreth in his mēbers.

And though notwithstāding al this, they be subiect to al miseries which al men tast of indifferently, both good and euil, yea & worse punished then other, in so much that if a man would compare their afflictions with other mens, a man would thinke there were none so bad as they: & that God doeth (as a man would say) spare the wicked, in cōparison of his rigour which he sheweth toward his: yet we may not thinke ẏ God taketh a pleasure in their torments, & as some prophane men

God taketh no pleasure in the afflictiōs of his, but chastiseth them for their profite.

say, that he maketh but a sport & pastime of it when he so afflicteth men, hauing cast of the care & prouidēce of mens affaires. But on ẏ cōtrarie side, because God iudgeth ẏ world a right, so ẏ no man can escape his hands without punishment, he moderateth & cōpasseth his iudgemēts in such sort, that he winketh at many lewde turnes which the wicked cōmit, as though he sawe them not, and in the meane season correcteth his childrē as sone as they make a fault, & the reason is, because he hath a care of them to bring thē into the right way, purposing to make his prouidēce especially knowen in the gouernement of his Church, and so vseth his arme towardes it, that by the waye he giueth vs to vnderstande, he hath a fatherly care of vs, and prouideth for the saluation of his Church.

And truely if amongest men there be no father, of sounde and right iudgement, but will chastice his children, because without correctiō, he is not able to bring them to any good point: howe shall God, who is a most gracious & wise father, forslacke a remedie ẏ is so necessarie? Which notwithstanding he vseth in such sort, that whereas he punisheth and iudgeth the world, and sheweth him selfe a seuere & angrie iudge against the froward,

he sheweth

he sheweth him self gracious and gentle towards his. For by this meanes, he meaneth to giue al men some litle taste of that which he wil shew playnely in the latter day, to wit, that he is the iudge of the world, and loueth iustice in deede, and hateth vniustice deadly, both to make the vnbeleuers so much ẏ more inexcusable, and also for the great profit and commoditie of the faithful, to whom he protesteth, that he doeth not punish them for any hatred he beareth them, but contrariwyse because he loueth them, to amende them by afflictions which are the fruites of sinne, and cause them to runne more feruently to his grace, hauing once felt in the crosse what the anger of God is, so that whereas the wicked are ouerwhelmed with the fearful torments which they suffer, ẏ Christian by being made partaker of the sanctification of Christ, thorowe the crosse, hath an entrance into ẏ ioyes of heauen, and euerlasting life with him.

The profe of a Christian by the Crosse.

And by this way it is, that God wil proue euery mans fayth, whether it be buylt vpon a sure rocke or no, whether the seede of ẏ word be fallen vpon good ground, & whether the doctrine of the Gospell whiche men haue receyued, be golde, siluer, and precious stones, or whether it be hay & stubble, which the fire

of

of tribulation consumeth and bringeth to naught. For if we make so great accompt of golde which is but a metal, that we wil trye it in the fyer, to make it please vs the better, what marueill is there, if God trye the faith of his children after the same sort, to the end that when we are once wel purged from the dregges and filthe of incredulitie whiche remayneth in vs, and are purified in the fournace of diuers afflictions, and so melted as it were a new, our faith may be of like accompt before him.

And surely it wil be as easie to knowe a Christian from an hypocrite by this tryal of affliction, as it is to know a piece of gold frō a piece of brasse, when they come both to the anuile, and to be striken with the hāmer: for brasse wil not be handled, but when it commeth to the beating, it breaketh, and maketh a sharpe dinne and irkesome: and gold soundeth sweetely, & is plyable, you may stretch it out both in length and breadth in thinne and fine leaues as you list: euen so when an hypocrite cōmeth betwene the anuile & the hammer of affliction, he brasteth with impatience, he murmureth, cryeth out, and lamēteth in blasphemies against God: whereas ỹ Christiā praiseth God, giueth him thanks,

The Crosse discouereth the false Christian.

and

and layeth out his heart, submitting him self willingly vnder the lords hand that striketh him. Againe, by this exercise, God exerciseth the faithfull to contemne this life, & stirreth them vp, to thinke vpon and desire the life to come, by drawing them away by litle & litle, from the foolish and immoderat loue of this world, daseled with a vayne shew of fleshly & transitorie things: and moreouer to ioyne them togither with his sonne in ỹ felowship of the crosse, that as he passed through a bottomlesse pit of miseries to enter into heauenly glorie, so should they also come thither by diuers tribulations, herein honouring thē in making them suffer persecution for righteousnes sake, that is to say, for the defense of his trueth agaynst the lyes of Satan, or to mainteine al iust causes, ỹ thei may be in like sort renowmed as his sonne was here in this world, and through more sufferance of miseries wherein he maketh his gifts and graces appeare which he bestowed vpon them, be so much the more confirmed in that felowship which they haue with him, to the ende they may be notorious for his glorie, and profit of his Church, which is by this meanes obediently gouerned. The profite of the crosse

But the chiefest thing that is to be consi-

dered

The excellencie of a Christian man appeareth vnder the crosse.

dered in this point, & is in deed the choyseſt piece of Excellencie that is to be founde in a Chriſtian ẏ ſuffreth for Chriſts ſake, is this, that where al mẽ are naturally afrayd, & are ſad and penſiue when any aduerſities befall them, murmure againſt God, curſe their life, & fal out to banning againſt heauen & earth, deteſting their ſtate as miſerable, the Chriſtian very quietly & contentedly beareth patiently what ſoeuer befalleth him, not that he is ſo voyd of ſenſe, that he feeleth no griefe, or affliction were not ſharpe & irkſome to him, and very harde to beare, (for if it were otherwyſe, how could he be pacient if he feele nothing) but becauſe the croſſe of Chriſt hath this propertie, that being accompanied with the vertue of ẏ holy Ghoſt, which ſweeteneth the ſharpenes & bitternes of all afflictions, it engendreth peace and meekenes in the heart of the Chriſtian, and alſo thankes giuing, for a ſingular benefit receyued of God, & cauſeth him euen in the middes of the greateſt calamities & griefs that may come vpon him, to haue a ioyful and mery heart, and receine thẽ for an eſpecial cauſe of comfort. So ẏ theſe two affections, whiche are ioye and ſadnes, great enemies the one to the other, come & mete ſo togither, that the one is conſtrained

to

to giue place to the other, as the stronger & hauing the vpper hande: in so much that the ioy of the spirit which is incomprehensible, & as S. Paul sayeth, inexplicable, in that that it proceedeth from a taste of heauenly giftes, doeth in fine swalowe vp as it were ẏ Sadnes and heauines. On ẏ contrarie side, they ẏ haue no taste of those giftes, can not chuse but at length be oppressed with sadnes, when aduersitie assayleth them, for so much as the sweete & louing yoke of Christ is to heauy a burden for them, because they can not cõprehend, how God our most louing and mercyful Father giueth them power to suffer that which they doo suffer, to bring them to his blisse, wheras the Christian mounteth vp on high, and passeth the very heauens, & holdeth him self quiet and glad for the blisse of the inheritance to come, as though he had it in his bosome, committing him selfe for the rest to Gods direction & gouernement, as in deede it belongeth to the Father, who is of right aboue al fathers. And so not measuring the punishments after the iudgemẽt of the flesh, but giuing honour to God, he acknowledge ẏ he moderateth his punishments both discretely & wisely, so that there can be nothing found in them, but very good moderation, &

such

ſuch meaſure, that though through weaknes of reaſon he be not alwayes able to comprehende it, yet he hath ſufficient to comfort him ſelfe, in that he knoweth that Gods iudgements are moſt iuſt and righteous.

A fit compariſon of the Chriſtian paſſing thorowe the miſeries of this world.

To be ſhort, euē as a mā ẏ paſſeth through a ſtrong flood or ſtreame on foote, leſt he stōble and fal downe, ſetteth his eie ſtedily vpon the firme lande which he mindeth to atteine vnto, & marketh not the ſwift courſe of ẏ water, & ſo goeth ouer ſafely and is nothing diſmayed: ſo this man paſſing through ẏ raging waues of preſent troubles, turneth away his ſight, his thought, & all apprehenſion that he might otherwiſe haue of the miſerie of thē, and lifting vp his eyes to heauen, beholdeth there with a ſpiritual regard the ineſtimable treaſures of ẏ heauenly inheritance, which he ſtriueth to atteine vnto, & by this meanes eaſely ſurmounteth al horrour and feare of torments & griefs which cōmonly make alterations in mens heads, & caſteth them hedlong into deſperation. So then he ſtandeth ſurely ſetled, & marcheth on without feare, & not ſo only but leapeth for ioy, & reioyceth in his tribulations, & glorieth in the croſſe, which the world accompteth ſhamefull & infamous, as in a thing which he eſteemeth moſt precious

The glorie of a Chriſtian in the Croſſe.

and

and honourable, & more full of maiestie then al the crownes & scepters, proude pompes & triumphes of al the Kings in ỹ world which ỹ world wondereth at: for he casteth his eies vpon Iesus Christ, and beholdeth in him the glorie of his sufferãces, wherby he seeth him self glorified with him, and the reproche that commeth by him to become nothing. And in deede, who is he that wil accompt that thing ignominious which is holy, yea & sanctified of God? Or who would despise that, wherby the children of God are prepared to glorie, which is so farre from being diminished in a Christian, through the contemptible state of this present life, that it is rather augmented: And Moses for this cause thought the reproches which he suffred for Christs sake, greater richesse, then all the treasures of Egypt.

The crosse of Antichrist & of his members hath nothing like, it is harde, grieuous and shameful to beare. For in ỹ they seeke not to be iustified by Christ, they labour in vaine by going about to iustifie them selues, & shewe thẽ selues to be enemies to ỹ crosse of Christ, striuing to beare ỹ mortification of the crosse by many foolish inuentions, & withdrawing thẽselues into desert & inclosed places, vnprofitably punishing their bodies without faith,

The crosse of Antichrist.

wout Christ, wout hope, & without charitie.

The excellencie of a Christian in affliction.

Thus the Christian mã findeth combes of hony in the Lyons belly, that is to saye, ioye, gladnes and glorie, in the deepest & greatest miseries that may be, and a quiet state in the gulfe of tẽpestes, as if he were in full blisse, & already rayled vp from death to lyfe, & set in the heauenly places with Jesus Christ, in whom he possesseth euen from this instant euerlasting glorie & blisse, and obteineth victorie against the rage of Satan, & al the force the world is able to vse: for to him it is giuẽ, to treade the Lyons vnder foote, & also the dragons, and al other hurtful power, because he marcheth vnder the enseigne of this valiant captaine which wil neuer lose any one of his, though he employ them & exercise them in continuall combats, giuing them this proprietie, that who so continueth stedfast & constant in attayning to the glory of his hope, shal in the end obteine a good and blessed end, whereas the man that is afraid to make head and set him self courageously against al that exalteth it self as enemie against God, is not able to say that he hath a true hope in him.

And though the trueth be so, that there is not a weaker creature in the world then mã is, subiect to the world, the flesh, & the deuill, and

and al his lustes, (though he had all the wisedome of the Grecians, and strength of ỹ Romanes, and vertue of the Philosophers, and righteousnes of the Jewes in him) alwayes in feare, care, and horrour, and one that cã not resist the lest tentation that may befal him: For he is but a shadow of vanitie, yea & vanitie it self: yet notwithstãding being regenerate in Jesus Christ, he is so strong & mightie, that though he cast of all worldly helpe & fauour, as Dauid put of his armour when he went to fight against Goliath, he doeth not only resist al assaults of the world, flesh, & the deuil valiantly, but also surmounteth all the enemies of God by the vertue of faith, which causeth vs to see by her light ỹ all creatures are but fansies and vaine fearebabes, which haue no power, but as pleaseth God to giue them, whom we acknowledge to be our Father, and one ỹ hath such a singular & fatherly care of vs, that he maketh al things serue to our saluation: euen so much that this mã being transformed into God by loue which suffreth al things, can no more be ouercome thẽ God him self, being sure in dãger, at quiet in torment, in pouertie riche, in sicknes whole, quiet in persecution, glorious in ignominie, blessed in miserie, aliue in death, & therefore victorious and triumphant ouer all his enimies:

mies: for he that is borne of God, saieth S. John, ouercommeth the world.

He that would exempt him selfe from the crosse, abuseth the name of a Christian.

Hereby we may gather, how falsly thei brag & boast of them selues ẏ they are Christians, which wil nedes be exempt frō this cōdition of the Christians, as though it were possible to lay such hold vpō Iesus Christ as we ought, ẏ we might embrace him, & let his crosse go: and as though we might be members of his bodie, and not be partakers of his sufferāces, which is but a mere & vaine imaginatiō spr̄ōg frō hence, that we do not so rightly iudge of the benefit of adoption as we ought to do, but cast away the grace, which sanctifieth vs to euerlasting life. For ẏ trueth is so, that who so professeth him selfe to be a christian & is asha-med to folow Christ who goeth before him, doeth nothing els but cut of him selfe, as you would say, & disauoweth him selfe to be any of Gods childr̄e. For the Gospel is neuer wout persecutiō, neither is there any way to come to the kingdome of heauen, but by the crosse, though a man would neuer so much flatter & excuse him selfe, vnder a colour of weakenes, which is nothing els, to speake as the trueth is in dede, but infidelitie, & a small accompt ẏ man maketh of the holy & sacred name of the Sonne of God. For certaine it is that faith shal alwayes ouercome ẏ world, but that can

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not be done without fight. And he ẏ for feare to confesse Gods name openly, alleageth for him self, that yet notwithstanding God seeth his heart, sayeth trew, because he can see nothing in him but infidelitie & hypocrisie, hauing nothing, to say the trueth, to turne him away from Christ, but only because he appeareth with his crosse, disfigured & contemptible, and subiect to ẏ reproches of this world, & calleth vs to be partakers of his afflictiõs. So that this kinde of men preferreth ẏ glorie of this world, before the glorie & maiestie of Christ which is spiritual, and the ease and quietnes of this life before euerlasting blisse: playing therein ẏ part of Esops cocke, which found a riche & precious pearle, & forsoke it for a graine of corne, so vile and abiect & base their heart is, voyd of al noblenes & courage of a Christian heart, which surmonteth al visible things, as one of the housholde of God, yea his chyld & heire, being assured that there is a better possession in heauen, then ẏ which men seeke here vpon earth. But seeing the world is so brutishe, & ful of malice and ignorãce, we nede not merueile, if we see the most part of men draw back & cowardly cast away their weapons, as soone as they see the standart of the crosse set vp, as we haue sene more examples then were to be wished: and that of

note

ſuch as at the beginning ſeemed to be valiant ſoldiers, which had neuer learned to warfare and fight againſt their enemies but with a certaine hautines of courage, which paſſeth away by and by, & not to poſſeſſe their ſoules in patience. Theſe and ſuch like are the apparant markes & ſignes of the holy Ghoſt in a Chriſtian man, and his true ornaments & beautie that hath put on Jeſus Chriſt, wherby he may be knowen from other.

A man is to be taken for a Chriſtian, though he haue not atteyned to a perfection.

Now that we haue in this ſorte ſpoken of the Excellencie of this man, by marking and ſetting him forth in his colours, no man may thinke that I wil take no man for a Chriſtian, but him ẏ hath theſe markes ſo perfectly as though he were ful of the holy Ghoſt, and renewed with ſuche vprightnes of lyfe, as though he wanted nothing. For if the caſe ſtoode ſo, it were very hard to finde any ſuch amongſt men, for there hath neuer bin man yet ſo perfect. For whē we ſpeake of a Chriſtian man, as of a man ẏ is truly renewed, & made ſpiritual, iuſt & without blame, we may not thinke ẏ the worke of this making a new creature, is a worke done in a moment, or in a day, yea or perfected all this lyfe long: as we may not alſo thinke, ẏ it is a worke which is wrought equally in al: for it is a worke which God furdereth in proces of time by litle and litle,

The worke of regeneration is not perfited in one day.

litle, & as it were by degrees, according to ỹ measure that it pleaseth him to giue to eche of vs, vntil he haue brought it to perfection.

So that the spirit of God which is giuen to a Christian, doeth so abolishe the corruption of the flesh, that there remaine notwithstanding euen to death certaine reliques of the old man, but yet so that ỹ holy Ghost in ỹ end getteth ỹ vpper hand: For it can not be, but he is the strongest whersoeuer he is, & by the efficacie of his mouing, he holdeth men necessarily in stedy and continual obedience of Iustice, as the seede wherby he is regenerate, is incorruptible. By meanes whereof, though this man ỹ is so regenerate, abideth notwithstanding in the flesh, and sinne dwelleth in him: yet according to his better part, and in respect of the spirit that in the end ruleth in him, he is called spiritual, so ỹ though there be at this present no such perfection in the world, but there may be some fault found with it, notwithstãding he is already cõsited, as it were, inreprehensible, & without blame, who is regenerate & of a right heart tendeth to this marke. And I thought good to adde this point, to the end that no man should discourage him selfe, though he feele not a perfect regeneration and crucifying of the flesh in him self, and a ful and whole quickening of

How a Christian man is said to be spiritual and righteous.

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the ſpirit,but lay ẏ before him which I ſpake of before,as it were a patern wherby he hath to forme & frame his life, ſhooting alwayes at the perfectiõ,as at a marke which he muſt alwaies leuel at,cõſidering how ſmal a thing it is and of litle accompt to enter into the liſt of the Goſpel,vnleſſe we labour and ſtriue to come to the end.for the chiefeſt wiſdome of ẏ beſt,is to drawe on further,and to go on more and more, as the calling of a Chriſtian man requireth:nay no mã ought to thinke of him ſelf that he hath profited but ſmally, that can feele in him ſelf ſome ſigne & witnes of that felowſhip he hath with Chriſt in his death, & reſurrection through new motions of an vnfeined heart, which ſtriueth in dede to godlines of life.Conſidering that God of his free goodnes vouchſaueth ẏ holy affection which he him ſelf planteth in the heartes of his ſeruants this honour, that he taketh him for a Chriſtian,which is not ſo as yet properly:for mã can not come to this happines in this life to be cleane from all ſinne, and to haue a fulnes of faith & pure charitie. And in that that a man is taken to be a Chriſtian, it is by reaſon of the newnes of life that is begonne in him through the vertue of the holy Ghoſt, ẏ by his vertue quickeneth him,vntil he be perfectly renewed: which cã not be done before

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the time that we shal haue put of ỹ mortalitie of these our bodies, and therewithall, the filth of sinne.

And therfore let a man examine his life, & sound his heart to the depth, to know whether he finde the markes of a Christian there or no: and in case he do finde them there, let him be as thankeful to God as if he had receiued the greatest benefit in the world, being assured that his name is written in heauen. And therfore let him with S. Iohn skip for ioye, & crie out with Elizabeth, & enlarge his tõgue with Zacharie, and magnifie the Lord with the virgin Marie, for that it hath pleased him to cast vpõ him, being but a worme of ỹ earth, ỹ eies of his great mercy, to make him taste such high things, so riche & secret to the sense of man, that there is no eye can see them, no eare can heare them, nor heart and vnderstãding that can cõprehend them. And let that man know, that this secret was giuẽ him, to the end he should keepe this so great a benefit vnto death, by encreasing the same faithe, whereby he was receiued to be partaker of this benefit: for it is the ende of a Christian mans calling to go on more & more in obedience to Godward, & to striue without ceasing to draw euery day more nere then other to him, regarding on the one side ỹ goodnes

An admonition to euery one, that he should wel examine himself whether he be truely a Christian.

of

of God on them that continue, & on the other side his seueritie on them, which abuse ỹ treasure & bountifulnes of his grace. And if on ỹ other side he can not know in him selfe ỹ he is a Christian chosen of God, let him sobbe & sighe before his face, & pray to him to make him partaker of his light & heauenly grace, to the end he may be out of doubt. for he that doubteth, hath not as yet sufficient light in him, seeing the efficacie of ỹ witnes of Gods spirit is so cleare and certaine in his heart in whom he is, that as touching ỹ point, there is no doubt. But we may well say that that man is blinde, peruers, & miserable, that can not persuade himself so much of ỹ goodnes, mightie power & trueth of God, as to beleue his promises which he hath made, & sworne, and pronounced so solemnely. And therefore let euery man striue with him selfe to make his election sure through a good conscience, and sinceritie of life answerable to the professiõ of his faith, & labour by al meanes possible, that the world may know in deede that it is not in vaine that he persuadeth himself, he is a Christian.

That man is very blind ỹ can not persuade himself he is a Christian.

FINIS.

A VIEWE OF mans estate, wherein the great mercie of God in mans free iustification by Christ, is very comfortably declared.

By Andrewe Kingesmill.

Diuided into Chapters in such sorte as may best serue for the commoditie of the Reader.

Where vnto is annexed a godly aduise giuen by the Author touching mariage.

Seene and allowed according to the order appointed.

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